MASMID

1943

MASMID

ANNUAL STUDENT PUBLICATION

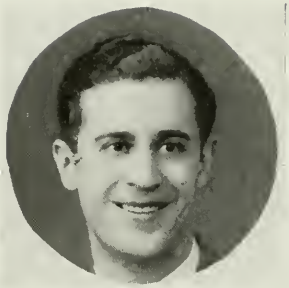
YESHIVA COLLEGE

JUNE 1943

Dedication

Through blood and sweat and tears and pain and suffering, man has plowed ever onwards — onwards towards emancipation, towards freedom, towards liberty. It has been and it is a hard and bitter road, strewn with obstacles born of man's own infirmity. The enemies of the irresistible progress of the human race in the direction of physical and spiritual emancipation have been ignorance and bigotry and the supremely selfish powers-that-be. These agents of darkness have always been the causes of the endless woes of mankind. But man's aspirations, man's hopes man's ideals cannot long be denied. Currently, the greatest slaughtering in the gory history of the homo sapiens is raging unchecked. We feel that it is the climactic battle between darkness and light, between evil and good, between ignorance and enlightenment, between slavery and liberty.

To the causes of light and of good and of enlightenment and of liberty is this Masmid dedicated.



MORRIS MARGOLIES
Editor-in-Chief

In this year's MASMID the attempt has been made to stress the literary section, the whole of which is devoted to the general theme, "The War and Post-War Reconstruction," and at the same time to present the diversified life at Yeshiva in an interesting and attractive manner.

In addition to the members of the Governing Board, this year's staff included Morris Bell, Herbert Cohen, Carl Einhorn, Abe Hartstein, Eli Hirmes, David Moseson, Israel Ribner, David Scopp, Louis Tuchman,

MYRON REIS
Literary Editor

MILTON FURST
Associate Editor

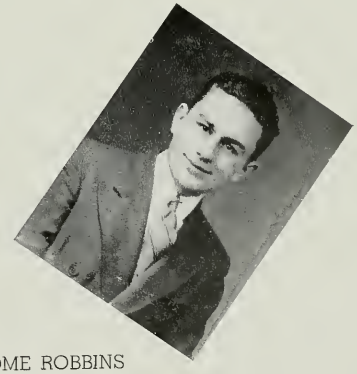
MID

ARTHUR I. COHEN
Managing Editor

and Herman J. Zwillenberg.

The editors wish to acknowledge with gratitude the invaluable assistance rendered by Professor Irving Linn, of the Department of English, in the composition of the literary section of the MASMID. Thanks are also due Messrs. Joseph Moseson and Harry Samson for their fine cooperation in the art and layout work, and to Mr. Max Aranoff of the Wolf Appleton Co. for granting us the use of the dedication picture.

LIONEL AROND
Photography Editor



JEROME ROBBINS
Art Editor

Table of Contents

Page

Dedication 2
Masmid Staff 4
Pleased to Read You—Myron Reis 10
Glimpses of a Post-War Order—Rabbi Morris Margolies..... 11
Fragmented World—Allen Mandelbaum 18
A Promise Kept—David Mirsky 21
The Era of Eretz Yisrael—Israel Lerner & Nachum Stepansky 25
The Beavers—Jerom Robbins 30
Ceiling Zero—Myron Reis 33
World Federation—Paul Orentlicher and Bernard Reiss..... 34
Judaism and Justice—Aaron Baer 42
Seniors 45
Class History 58
Yeshiva College Faculty 62
Activities 63
Classes 82
Advertisers 86

THE MENDEL GOTTESMAN LIBRARY

LITERARY '43

Pleased to Read You

With the earth in turmoil seething,
And with all of Mankind breathing
    Blazing fires of hate and malice with each breath,
With his decent moral level
Being sucked down by the Devil,
    And with Justice on the road to certain death,

Then the moment's ripe and ready
For our wisest and most steady
    Individuals to give some careful thought
As to how to quell these forces
Operating to divorce us
    From the values we've continually sought.

So here at Yeshiva College,
Famous dynamo of knowledge,
    Where true geniuses are commoner than clay,
This problem's been dissected,
Not an angle's been neglected,
    And the findings now are ready for display.

Therefore if you'll kindly wallow
In the pages here to follow,
    It would profit you no little bit to find
Through article and story,
Poetry and allegory,
    The advice Yeshiva offers to Mankind.

MYRON L. REIS

Glimpses of a Post-War Order

BY RABBI MORRIS MARGOLIES

WE ARE HEADING directly into World War III, even before we have achieved victory in World War II. The groundwork for the coming catastrophe is swiftly being laid and "the handwriting on the wall" is becoming increasingly legible. No exaggerated pessimism is required for an alarmed view of the present trend of things. To anyone who will only observe and digest, it is obvious that the dark forces of reaction are feverishly at work on all fronts—economic, political and social. They are busily engaged in a Herculean attempt to push the clock of time backwards—backwards into the abyss of slavery, tyranny and bigotry.

They were at work in Africa when the Girauds and Peyroutons ascended to power; they were at work at Red Cross headquarters where Negro blood was being segregated; they were at work in the State department when it decided to continue the appeasement of General Franco; they were at work in the United States Senate when the Anti-Poll Tax bill went down to defeat; they were at work in Downing Street when Winston Churchill declared that he had not become His Majesty's first minister to preside over the dissolution of the British Empire; they were at work in the last election when Ham Fishes were returned to Congress; they were at work simultaneously throughout the country when the 40-hour week lie was being broadcast by 95 per cent of all American newspapers.

And they are still at work now, only with doubled energy, greater insistence and more savage determination. They have grasped the situation fully and have planned their mode of campaign accordingly. They have correctly understood present day compulsives and have taken measures to adapt them to their own advantage. The tragedy of the situation consists of the fact that the forces of liberalism and enlightenment, those forces diametrically opposed to the means and ends of the exponents of reaction, are blind to their own grave peril and are currently in a state of torpor which bodes ill to the cause they represent. In their dormant condition they fail to realize that extreme situations call for extreme measures and that powerful antidotes are imperative when the patient is exceedingly ill.

The patient IS exceedingly ill and has been thus for a long time. In 1914 his illness headed into a crisis which lasted four years. Then, instead of performing a badly needed operation to destroy the virus, the doctors resorted to the administration of palliatives, which, though they temporarily tempered the malady, were destined to aggravate the inevitable crisis of the future. We are now in the midst of that crisis and seemingly have the intention of administering another palliative. Only this time even such superficial measures may not be applied for, as was above indicated, the forces of reaction are hard at work and their growth in strength is coextensive with the growth of the malady's proportions. It is therefore in their interest to oppose even the administration of palliatives. It is readily recalled that both Fascism and Nazism followed socially progressive governments and to a certain extent were products of those governments. And what was Social Democracy in both the Germany and Italy before Hitler and Mussolini but a government of palliatives? What was the New Deal but an administra-

tion of palliatives? What is the Beveridge Plan but another dose of palliatives?

Social Democracy, New Deal, Beveridge Plan—none of them goes to the root of the trouble. None of them is calculated to eliminate the causes of economic, political and social diseases. None of them is brave enough to carry analysis to its ultimate conclusion. All of them are palliative, stop-gap measures. They may mitigate, and indeed have mitigated for a time, the painful pangs of the illness. But they cannot and do not cure it. And to the extent that procrastination is substituted for radical action will the world continue to languish in its misery, a misery which because of its very nature becomes progressively worse. The true emancipation of mankind will begin only with the inauguration of total and all embracing measures based on the realization that in the present state of affairs, nothing short of the drastic will suffice.

What, then, must be done? In the first place the conviction that "freedom of enterprise" in the accepted sense is part and parcel of democracy, must be thrown overboard with gusto. Far from being the cornerstone of individual freedom which the National Association of Manufacturers claims it to be, "freedom of enterprise" today constitutes the greatest single instrument of economic barbarism and political injustice everywhere. It is an eighteenth century relic whose meaningfulness declined towards the end of the nineteenth century and whose survival thus far in the twentieth has been detrimental to progress and destructive of human dignity and freedom. "Freedom of enterprise" is a misnomer. It is not freedom at all. It is synonymous with collossal economic injustice on both a national and international scale; it is synonymous with a society stratified into classes and cliques; it is the germ of serfdom, poverty, sickness, crime, falseness and war. It is the central root of the agony and suffering of our generation. It constitutes the foremost anachronism of our age and as such it must be totally destroyed.

Once upon a time, "freedom of enterprise" was in harmony with democratic principles. It was a necessary condition for social, political and economic progress. Those were the days when the perennial "vested interests" was feudalism in its undisguised form. Laissez-Faire then was a revolutionary doctrine, just as its destruction today is revolutionary. Unfortunately the term "revolutionary" has come to be regarded with horror by broad sections of the people because of a fallacious association with violence. As a matter of fact most revolutions in the history of mankind were accomplished in a natural, evolutionary fashion, devoid of either violence or terror. Revolution and progress, for the most part, have gone hand in hand, and the role of reaction has always been to postpone revolution and thus doing to retard progress. But in the long run it is impossible to stem an ever surging tide. In a sense one may speak of revolutionary change as natural law. Ultimately the realization of neither can be denied. Any attempt to obstruct the path of natural development will create those artificial pangs of pain which result from dislocation and disequilibrium.

The recent developmental stage reached by industry and all of its appendent characteristics in the context of a capitalist society, viz., mass production, specialization, wage labor, accumulation and concentration of capital, monopoly competition, colonial exploitation, international aggression and imperialist rvialry, economic depressions and large scale warfare, clearly point in one direction, namely, the necessity for a new economic framework to replace one that has become obsolete.

The wealth of society in the present stage of economic development is the product of social labor. No longer are the necessaries of life and its luxuries created by him who enjoys them alone. Even under the present economic organization, it would be utterly impossible to go on living if social cooperation were to be eliminated. Contrary to the contention of Thomas Hobbes, society has become a natural, organic, interdependent body. It is no more than logical, therefore, that any elements of schism, conflict, and division in that society should run counter to its spirit and be destructive of its nature. Those elements are atavistic remnants from a dead era, an era which was characterized by individualism and in which it was still possible to survive under individualistic patterns of action. It was then that such terms as "rugged individualism' and "freedom of enterprise" had some meaning. Opportunities for self-advancement and economic success based on initiative still abounded. The avenues of endeavor were still open to the resourceful and capitalist democracy was still democracy.

All of this is no longer true. Internal industrial development has just about reached its zenith in most industrialized countries. The exploitation of natural resources has proceeded to the point of near exhaustion. And all of this has been accompanied by ruthless, cut-throat competition and the subsequent birth of gigantic monopolies. Competition amongst these huge monopolies has led in "normal" times to the constant lowering of the standard of living as a result of cuts in industrial wages. These cuts arose from the necessity of augmenting capitalist profit at the expense of economies elsewhere. Such a situation when prolonged leads and has led to two results. The first is the curtailment of the home market for manufactured goods. This in turn is the result of the inability of the large laboring masses to purchase these goods in the large quantities produced with their constantly more limited means. The second is the vast one sided accumulation of capital in the hands of the capitalist class. This capital cannot be invested profitably at home, the market already limited as it is.

The combined factors of the curtailment of the home market plus the necessity for the investment of surplus capital have been the primary causes of imperialism—the act of capital investment abroad. One of the most important functions of capitalist government has become the acquisition of colonial bases for the industrial activity of a very small percentage of its citizenry. Thus has competition become keen among industrialized nations for securing undeveloped territory. This has led to bitter economic nationalism in the form of trade barriers and political discrimination, and finally to war—war engaged in by a majority on both sides with common social and economic interests for the sake of a minority on both sides with clashing interests.

On the other hand of the scales the aggravation of the living conditions of the masses of the people has continued apace. All over the world they have been ruthlessly exploited and condemned to ever increasing suffering. One hears proud talk of the American standard of living and one is constrained to an ironic smile. It is unnecessary to repeat the fact that one-third of our nation is ill fed, ill housed and ill clothed. Forty million disinherited children in a land capable of providing for all in comfort. Most of them wallow in conditions of undernourishment, ignorance, filth and disease. Seventy-five thousand persons out of one hundred thirty million are in effective control of America's industrial tools. Seventy-five thousand in control of the destiny of one hundred thirty million in a land

which prides itself on its democratic institutions. From the ethical point of view alone this is injustice and iniquity. Those are the results of "freedom of enterprise."

Clearly then if democracy is government by the people, the means of production upon which the people subsist should be controlled by the people. There is no justification for their control by individuals for their personal aggrandisement. The state's duty now becomes clearly defined. It must unconditionally take over all industry and must devise a method for its operation for the common welfare. It must assume absolute control over agricultural production with total collectivization as the ultimate goal.

These, very briefly stated, are the basic economic steps dictated by the modern industrial era. No attempt is made to conceal their revolutionary character, but at the same time it cannot be denied that they are both necessary and imperative. The results of the execution of such a plan would be far reaching in the extreme. Maximum employment plus maximum production would be maintained. The predatory price-economy would no longer exist, and in place of production for profit, production for use would be substituted. Under scarcity economy, the exigencies of the profit motive are the parents of such phenomena as willfully curtailed production, dumping, crop burning, price fixing and unemployment. Under collective ownership all of these evils would be eliminated. It would be in the interest of society to produce as much as is possible since the more that is produced the greater will be the individual's share of the wealth of that society. It has been conservatively estimated that under conditions of maximum production and equable distribution this country is at present capable of providing a comfortable, if not yet luxurious, standard of living for all of its inhabitants.

The effects of such an economic program on the educational system would be tremendous. Without dwelling too long on the matter, it is commonplace knowledge that, despite our vast educational facilities, our educational system has been faulty and often downright disgraceful. From the point of view of subject matter the curriculum has for the most part been biased and reactionary. Truths are being suppressed because they might comment unfavorably on the *status quo*. Learning has often been imprisoned in the straitjacket of convention and conformity. Scholarship has, like everything else, been put on a mercenary basis. The teacher who might have something really valuable to communicate is often held back for fear of consequences. Academic freedom has become almost a total myth, and the stereotyped, unimaginative method of teaching has destroyed the senses of eagerness, wonder, adventure and romanticism which were once concomitants of the learning process.

In a society aligned with the principles of progress there can be no suppression and no restriction in the field of education. It is in the interest of that society to pay heedful attention to all fresh and progressive ideas since these may well contribute to the advancement of its well-being and happiness. The scientific spirit of research will be an inevitable by-product. The enthusiasm and zest for scholarship and investigation will spur the student, now fully aware that the products of his endeavors cannot fail of recognition and that the good derived from them will be enjoyed by all of society.

The effects of the collectivized society upon education become even more striking when the phrase "equality of opportunity" is subjected to analysis. Under the present scheme of things there is no equality of opportunity. The fate of the overwhelming majority of individuals born into

the present society is immediately sealed. The sphere for individual choice or advancement, as we have had occasion to mention earlier, has dwindled to insignificance. In the business world, of course, it is already impossible to rise to the top. Contrary to the romantic notions of Henry Wallace, the Horatio Alger epoch is dead in our present society. The industrial worker is usually doomed to his occupation and can hardly entertain any illusions as to the possibilities for his advancement. Even the professional field is rapidly closing to the more educated and intellectual. As reactionary an organization as the American Medical Association speaks volumes for itself. In addition the almost prohibitive expenses involved in professional education have discouraged a good many talented young men and women from even attempting to enter the professional ranks. And, on the other hand, it is common knowledge that a goodly proportion of the membership in the various professions is currently suffering want and is often economically as poorly situated as are many unskilled industrial laborers. Finally, the existence of all phases of economic activity on a pecuniary basis has caused a good many incompetent, unqualified, and dishonest individuals to be attracted to the professions. These people constitute a definite menace to the well-being of society.

Plato has defined social justice as the performance by the individuals constituting society of those tasks for which they are best fit. This definition still stands as a model of social vision. Under capitalism, the definition of Plato is impossible of realization. In a collective society it cannot fail of realization since the very structure of that society dictates that it assign its members to those tasks which they are best capable of carrying out. To that end all education, technical as well as professional, would be put on an absolutely free and equal basis. The individual would be completely at liberty to pursue those studies which are best calculated to exploit his potential usefulness and productivity for society. "Equality of opportunity" will have attained its maximum meaning and will have contributed to the spiritual as well as the material edification of man. This is democracy at its best. This, in fact, is the only real democracy.

Opponents of collectivization have often advanced the argument that it is destructive of spiritual values, that material considerations overshadow everything else. This is a colossal falsehood. As a matter of fact one of the primary arguments in favor of a collectivized society is that it alone is conducive to the highest development of the spiritual potential. Immanuel Kant has said that in order to fully actualize his moral nature, his so-called "categorical imperative," man must be free. There is more truth in this than meets the eye. For it is not enough to be theoretically free; one must be free actually if he is to give expression to his moral and ethical nature. Such freedom is not possible under a society in which the few rule the destiny of the many; in which the degrees of dependence and independence vary with the individual. A man is truly free only when he feels that he is on a par with his neighbor. The psychological sense of "belonging" cannot be overemphasized as to its bolstering effect on human beings. It lends man an unlimited sense of freedom, a strong instinct of confidence, and a sincere feeling of fraternity. All of this leads to spiritual, moral and ethical elevation such as is impossible of attainment in an individualistic society.

For all these many years, religion has been belying its mission by "betting on the wrong horse." It has failed to realize where its true interests lie. It has been guilty of prostituting its services towards the end of helping to perpetuate flagrant

injustice. It has been untrue to its social philosophy by aligning itself with special interests detrimental to the common good. It has on many occasions, paradoxically and illogically, been used as a tool for the justification of unethical practices and for the suppression of human aspirations. Yet its remarkable zeal for the maintenance of the status quo is totally out of keeping with the concepts of high ethical values embodied in its teaching. All of this is by no means the fault of religion *per se;* it is rather the fault of religious leaders and of the society which has bred them. Again the sceptre of money, gold, profit has left its mark. Pecuniary motivation is and always has been the villain of the piece.

Far from being incompatible with collectivism, the potential spiritual treasure of religious thought can fully blossom only under such a form of society. For, essentially, the brotherhood of man which is the basic tenet of all religion can be encompassed only under conditions of social and economic equality. It is not for naught that "fraternite" is incorporated with "liberte" and "egalite"; they are conditions thereof. All too sadly must it therefore be remarked that where support for ideals both progressive and humanitarian should chiefly be expected, it is miserably lacking.

In discussing the vast economic changes which the new society must effect in order to survive, one thing has been assumed right along. This assumption forms an integral part of the entire scheme. It is that all of these changes must be universal. They cannot attain a full measure of success in one nation alone if not adopted by all other nations. Just as it has been demonstrated earlier in this discussion that the present society is one in which the individuals are interdependent, thus is the same equally true of nations. Modern technology has tremendously reduced distances and physical isolation has ceased to exist. In much the same way as the particular individual is best capable of performing definite tasks, is the particular nation best suited for explicit sphere of economic endeavor. Only a fanatic like Hitler can talk of national self-sufficiency. There is no such thing. He himself has been the first to expose the falsity of his contention by his career of military conquest and territorial acquisition. Only the world is self-sufficient. Its constituent segments are not, and must, therefore, rely upon one another. If silk growing is productive in Japan, rubber growing in the jungles of the Pacific islands, and coffee growing in Brazil, those segments of the earth should specialize in those productive occupations. *Ersatz is a capitalist product.* It can have no place in a collectivist world. It is uneconomical for the United States,for example, to manufacture synthetic rubber when another country can supply the natural product at much lower cost in human effort and material. Free and unrestricted exchange of commodities is clearly indicated.

Lincoln made the observation about "the House divided against itself." The world has become such a house, and all of its two billion mortals are the inhabitants thereof. The abolition of the class system at home must be accompanied by the abolition of the class system of the world. There must be no freemen and slaves, no masters and mastered, no privileged and unprivileged. The Hottentot must be socially and economically on a par with the Connecticut Yankee. Colonial possessions are out of the question, and, in fact, will become unnecessary, as is above indicated, in a collectivist universal society.

Carrying our premises to their logical conclusion we must face the abolition of national sovereignty. Just as the individual human being cannot be entrusted with control over the means of producing commonly consumed goods so cannot the individual

nation be entrusted with control over products which are designed for universal consumption. There must be an all embracing, international framework within which each nation will be assigned its specific role. This implies a world confederation along lines which have recently been extensively outlined. Elsewhere in this magazine is to be found a somewhat detailed article dealing with this aspect of the problem. The political structure of the United States of America may well serve as a model for the executive, legislative, and judicial organization of the government of the world.

Needless to say, the proposal for the abrogation of national sovereignty does not imply the destruction of the individual national cultures and the prevention of their natural development. On the contrary, under a universally collectivistic order, each nation will be afforded a greater opportunity of pursuing its own cultural path, unhindered by economic considerations and political pressures. The Russian experience in these matters bears out all of these contentions.

One more word before the subject of world confederation is dropped. No one will dispute the fact that it alone will effectively abolish war forever.

In bare outline a plan for post-war reconstruction has been submitted. If it seems entirely too utopian and visionary, the fault lies with lack of imagination and reaction in the past. The present writer entertains absolute conviction and faith that ultimately the entire scheme or one similar to it in principle will come to be adopted. He sees in constant postponement an unnecessary sacrifice of human dignity, human rights, and human blood. He hopes that the present golden opportunity is not again muffed. He is a despairing witness of reaction in the saddle working zealously and thus far successfully against the tide of progress. He sees at the same time the apparent complacency and indolent inaction of liberal and progressive forces throughout the world. His heart is filled with a great fear for the future. Being convinced that progress cannot in the long run be checked, he sees in a successful reactionary stand the seeds of even more horrible conflict in the future. Towards the prevention of this conflict has he dedicated this writing.

Fragmented World

by ALLEN MANDELBAUM

CEMENTING fragments of a world,
we shall piece together the shattered
with the love of man we bear,
that love once there
now hidden away
with the G-d they chose to forget
in their moonless night
and their sunless day;
it is for us to bask
in the future's first warm ray
of a G-d given sun on a G-d given day.

"Let us build on the fear;
let us build on the hate",
they said; and some listened
to the drunken bawlings
in the stagnant night;
there were the hungry
and the thirsty and the mystics
who slept on the magic mountains
and drank 10-pfennig lager
in the Munich beer-halls.

And Wagner composed far
into the misty night,
stirring the heady brew.

"Let us build on the atom;
let us build on whirling nuclei",
they said; and some listened
to the hazy lullaby
in the stagnant night;
there were the hopeful
and the starry-eyed gazers
and the quanta-curious waiting
for the savior who never came;
all may be well
but if this be heaven—
what and where is hell?

And Haber synthesized ammonia
and the bomb sidled slowly
from the rack.

And others spoke of "l'art pour l'art",
building on the non-entity;
there in the stagnant night the
cobwebs of aesthetics cluttered
a symbolistic mind when
Paul Verlaine polished his verse
and Rimbaud sought the terse,
pregnant phrase and decadent ways
of achieving form
in the mold of "le mot juste",
as ponderous-phrased Proust
and the soulful stream
of time did sleep and dream
in a cork-lined room,
as Hypochrondria and Lesbia did groom
their pervert selves
for the literary strip-tease;
but life is broader than Marcel Proust
and the earth does not revolve
on the axis of "le mot juste".

And the old man Sigmund
died in London,
whispering of Ego,
muttering of Eros,
and the old man Walt
died in Camden
dreaming of Peter Doyle
and the cosmos delights
of the joyful comrades.

And in this still, still night
the warmth of the waves
on the cool sand shore
found me chanting
with the singing sea,
and the song I sang was of
the dead poet and the dead world,
world in the poet—

poet in the unpoetic world,
with the refrain of the dead
echoing along the cosmic cliffs,
rotting with the moss of age,
"Come let us bathe in the sea . . .
perhaps we shall drown in eternity".

The lonely song of the youth,
asked to hope, asked to believe,
deserted by those
who wrote the negative
and sang of the sordid,
but those who sat atop
that muck heap,
five poetic inches deep,
some chose to call—
artistic creativity—
confusing libertinism
with liberty.

Fed on a diet of slop—
do you ask us to be strong?
nursed at cancerous breasts—
do you ask us to be fine and pure?

Yet on the disillusion
we shall build a hope;
on the fear,
a stirring certainty;
no need for unreal slogans
with real bread for the free.

We shall know our friends,
seek the trust and the faith
in the blood that has been shed,
discard the catch-words of the past,
lead—where once we were led.

Given the fragments of a world,
we shall melt and mold them into one
with the fearless heat of man's new sun.

A Promise Kept

by DAVID MIRSKY

"So you think it necessary?"

"Absolutely! And the sooner the better!"

"That's what I thought, but I felt it would be better to ask your opinion. How soon will you be ready, doctor?"

"As soon as you are."

"Fine. I'll take care of all the arrangements immediately."

Look at those two guys. Talking about me. What do they think I am, a baby? Funny thing about doctors. Never tell you what's wrong with you. Hell, who's got a better right to know. "Well, and how's my patient today? Feeling better I hope". And all the time he knows you're ready to kick off. Ah, what's the difference. They mean all right I suppose. But still. . . . That guy with the trick mustache looks like the sarge that signed me up. Geez, seems like a lifetime—only a year and eight months, no nine months. . . . Dark in here sort of grey-like—like when I used to wake up in the jungle, the rain beating down through the trees; lying in mud, oozing and squashing around to get comfortable; gotta keep the rifle clean. Never know when some Jap'll pop up. Lousy Japs. Sneaking around with new equipment, plenty of ammunition, trying to plug a guy. Well, I showed them. Yesiree! They won't forget John Masters for a long while. Not on your life they. . . .

"Just lie still. This won't hurt."

"Hello, beautiful. A few more nurses like you and this joint would be O. K."

Jabbing needles into you all day long. They certainly dope you up around here. Don't want a fellow to know what's going on. Well, it'll take more than a little shot of stuff in the arm. . . . the left arm Glad the right arm don't bother me anymore. For a while there I thought I was gonna go crazy from the pain. Like when I burnt myself there at the bonfire. Boy I musta been some kid. Always getting into trouble. Getting burnt, busting an arm, a hole in the head, trying to become an acrobat. Boy, those were the times. If only I could be a kid again I'd have a swell time. Hang around with the old gang, play all sorts of crazy games and gags, only this time. . . . Hell! I hope that attendant ain't wheeling that table in for me. . . .

"Sorry, fella, gotta get you on this thing. If you'll just slide over a little bit. . . ."

"Sure."

Why don't they leave me alone. All these doctors examining me, throwing me around from place to place. Why don't they leave me alone. It's like the jungle. Pushing through all those trees and bushes and rivers. Keep going all the time. No planes, no artillery, no guns, no ammunition, no quinine. Nothing. Only the jungle, and the rain, and the heat, and the fever. And those slimey yellow guys. Creeping. All the time creeping around, trying to plug a fellow. . . . Rolling along on this table. No pillow, head all the way back. Can't see nothing but the ceiling. Don't know where you are or where you're going, or what's coming next. Nothing but the white ceiling and those lights up there. One, two, three. . . . Cut it out Masters. You'll go bats right away. . . . I guess this is the elevator. Yep! There's a guy in a nice white uniform. My uniform wasn't so clean. Not by a long shot. Dirty and torn; full of mud and filth; crawling with all sorts of bugs. Boy that jungle gets on your nerves. Plowing through till you can't keep your eyes open and your feet just won't lift. "Masters why don't you lie down and forget about it. Give up! Get some sleep." Yeah, you think that way often enough.

"Give up?" Hell no! There's that funny feeling inside of you. Just keeps driving you along. "Do you know what you're fighting for?" Some happy little moron always coming up with that question. Sure I know. It's that funny feeling inside of me. Sure it's what they call "vague" and "general". They say it doesn't mean anything. Maybe to them it doesn't, because they don't feel it. They never felt it. But it ain't "vague" and "general" to me. Get out where you meet guys that are trying to take away what that feeling means, then you'll know what I'm talking about. Sure it's all mixed up. It's the good times you had when you were a kid, and kicking about the cheap politicians running the works, and the fellows you hang around with, and the foreman who bawls you out, and the kick you get out of going on a binge once in a while. . . .

. . . And it's more than that. Ever since I'm a kid, I got a feeling that things are wrong. Not like they should be. The world is good and nearly all the people you meet are nice guys, and yet things ain't right. Pop keeps looking for a job and can't find it. And he's a good man, too. Maybe not the best, but as good as the next guy, and every day he gets worse and worse because he can't get work. Mom laughs and tries to make believe that things are going to be all right. But inside she's crying, not laughing. A kid feels that. Funny about kids. They don't know about things and yet they feel so many things. And when you get older and start to get the same run around you begin to understand how pop felt and what mom felt like, inside. You get mad, crazy mad. You feel like punching out and breaking down whatever is stopping you. But you can't start punching because there's nothing there, and you don't exactly know what it is anyhow. So you just keep on getting madder. Then along comes a guy like Hitler, and the war, and you begin to see things. Maybe it still isn't exactly clear what you want, but at least you know what it ain't. Everybody you know feels the same way, and you figure maybe if we all get together and stop this thing we don't want, we'll be able to build up what we do want. That's what I'm fighting for. So mom won't cry when nobody's looking and pop won't have to slink home like a beaten dog. And I won't feel that everything's against me. And it's not only pop and mom and me. It's every pop and every mom and every me. It's so that every kid who feels things ain't right can grow up in a world where things are right. Where everybody gets an even break and a fair deal. Where people don't have to sit down and worry about what's going to happen to them when they're sick and old. Where the world is run *for* us little guys and not *against* us. . . . Hell, it's life; my life, the way I like it and the way I want it to be. That's what that funny feeling inside of me means, mister. That's what I'm fighting for. And that's what keeps you moving when you're sick, and tired, and all washed up. That's what doesn't let you lie down in the jungle and let everything slide. Because that's what those little yellow bastards are trying to take away from you and that's why you won't let them. . . . Shoving me around again. Into the elevator, out of the elevator. Why don't they make up their minds. . . . Oh, oh, look who's here. . . .

"H'ya doc."

"Hello. And how's my patient feeling?"

I knew it. I knew he'd say it. . . .

"Now you just lie here quietly for a while and we'll be ready for you in a minute."

Alone! Where is this place? Why'd they bring me up here. . . . Operating room! That must be it. They're going to

operate on me. A fine time to leave a guy alone—when they're gonna operate on him. My stomach feels all bunched up. Scared! Scared! The same feeling you get when those planes come tearing down so close you can almost see the slant-eyes and watch the little spurts of mud from the machine gun bullets. You watch them come up on you so fast you can't believe it; praying you don't get yours this time. Then they're gone. You take one breath and those little spurts are coming at you again. How do they expect you to fight planes when you don't even have enough ammunition to fight an enemy squad on patrol. It's enough to drive a guy nuts. That's what it did too. . . .

. . . Day after day, week after week; dodging through the jungle; flopping flat on your face when those planes show up. And all the time those guys sneaking around trying to plug a fellow. It gets so you feel like standing up and yelling for them to come on. It get's so you can't stand it anymore. You just got to let it out, otherwise you wind up banging your head against the trees. That's the way I felt that time, like I told Mike. . . .

"Mike, I can't stand it no more."

"Keep your head down Johnny, or you'll wind up with a slug in it."

"I don't care. Those planes are getting on my nerves. Pretty soon I'll go nuts."

"Easy Johnny."

"I'd give my right arm to meet up with some of those. . . . Mike, look! Over there on the right. On the other side of the clearing."

"Japs!"

"I'm going after them, Mike!"

"Johnny, don't go crazy. Stay put."

"No soap, Mike. I'm going. So long!"

"Masters! Get down!"

"Nuts to you sarge!"

Halfway across before they even knew I was coming. When one of them spotted me my last grenade took care of about six of them before he got three grunts out of his mouth. Charging across, firing from the hip. Made no difference if I hit any or not. I was fighting them. Spun halfway round by a bullet in the shoulder, but that didn't stop me. Made me feel better. This was the real stuff. No more dodging for me. Then they were all around me—me swinging the gun like a club, laughing. Laughing crazy-like, and that funny feeling inside of me sort of melting into a kind of bubbling joy. Little faces, without the toothpaste smiles, moving in on all sides and being swept aside by a swinging gun butt—my gun butt. Then they were moving in behind me. I whirled around, but before I was a quarter of the way around my shoulder almost cracked wide open and I knew how those yellow lice felt when my gun butt was flying around. Before I hit the ground with my knees I shoved my gun into the middle of a Jap uniform. Then I saw the guy on my right. It wasn't the guy—it was the bayonet he was driving towards me. My right arm went up before I even realized what the bayonet meant. The point stopped about half a foot from me. It had gone clean through my arm, leaving. . . .

"Relax and keep your head down. It'll be over in a minute."

On the operating table! How did I get in here? Must of been thinking about things. . . . That stuff they're putting into me, Must be the anesthetic. Feels funny too. There, now they got me lying down again. Better this way . . . much, much better. Just easy and floating like, nothing bothers you anymore. Just lie back in the

mud. So you got a bayonet through an arm. . . . What's the difference. Doesn't hurt too much anyhow. Just a little heavy. Nothing hurts anymore . . . just something leaning on you . . . doesn't feel so bad either. So there are Japs all around you. So they want to kill you. . . . They want to kill *me*. . . . What's the difference. Make things a lot easier. No more trouble, no more marching, pain, rain, mud, planes . . . no more nothing. Where are those little guys. Boy I gave them something though, something they won't forget for a long. . . . Where are they? What are they waiting for? Gotta look and see. They're floating around up there, just half-men, no feet. They're floating away, like on a fog. There's Mike and the sarge. . . . They came after me and got the Japs on the run. . . . Nice guys. . . . But why don't they leave me alone. What are they bending over me for . . . pulling on my arm. . . . Ugh! that hurts . . . why don't they leave me nice and quiet and quiet and easy just falling back and down and down and the fog all around so nice and peaceful and hazy and quiet and qui . . .

"He's asleep, doctor."
"Fine! That'll make things a lot easier. Just a little more and we'll be all finished.
"Yes, doctor."
He's lucky to still be alive."

The attendant wheeled the table out of the elevator and down the long white corridor, past the nurse entering the ward.

"H'ya Marge."

"Hello."

"Tough on the guy, ain't it!"

"Yeah, I guess it is," she replied, looking slowly down at the pinned up right sleeve of his pajama top.

Joe Masters had kept his promise. He had given his right arm.

The Era of Eretz Yisrael

By ISRAEL LERNER and NACHUM STEPANSKY

"I AM well aware that 'there', in the world of freedom, civilized beings don't believe what they hear. Tell them WE ARE... DYING. Let them rescue all those who will still be alive. We shall never forgive them for not having supplied us with arms so that we might have died like men with guns in our hands." So spoke a Jewish voice from the underground of the hell-ghetto of Warsaw. Promises, not guns, were supplied and people continue in a manner unlike anything men ever saw before. But for us Jews outside the sphere of man-made hell who are helpless to aid fully those inside, there is a soothing quality in post-war promises. The cycle of birth and death will be adjusted. After so much death a rebirth must come for the Jewish people. The placating proposals of yesteryear will be forgotten and the radical but right solution will be substituted—a land, a home and a piece of sky for the Jews to settle under.

But the post-war period can see an emergence of a Jewish Palestine only if the world will act on the proposed solution as an actual probability rather than a remote possibility. The politico-economic barrier pointed out as the hindrance to a proper solution must be exhibited in all its fallacies. It can be rolled aside.

The assumption could be made that in the post-war world Great Britain will upon her own initiative, or through pressure of other United Nations, exhibit a genuine interest in resolving the Palestinian problem in an unselfish manner. This will come about only if Great Britain will be convinced that a Jewish Palestine can be established and still do full justice to the Arabs at the same time. The Arabs are the chief excuse for failing to carry out the original spirit of the Balfour Declaration as evidenced by the reports of all the investigating commissions.

The counsel of others will carry weight. Great Britain regards the Mandate officially as a "responsibility for the peace and well-being of the whole population and as an obligation which MUST BE FULFILLED." [1] The Mandate vested great power in the League of Nations and no one country may regard itself morally or legally as absolute proprietor of the Holy Land as Great Britain's actions should seem to indicate. Judging from the official attitude of the United States throughout the period of ragged peace, a Jewish Palestine would be the advice from that quarter. Application of a like test in the case of the Soviet Union might make Arab chances in turn look extremely promising. The U. S. S. R. used the Palestinian problem as a plank in her anti-imperialist campaign against Great Britain in the Near East. A renuciation of imperialism in the post-war period on a world-wide scale should rob the Soviet Union of its argument. While such a policy seems improbable, the closer alliance between the two countries does foreshadow a severe curtailment of anti-British-imperialist activity on the part of the Soviet Union. It is conceivable that in view of the horror which descended on European Jewry and to which the Russians have been such close witnesses they will be more amenable to Zionist proposals than before.

However, the Arab question looms large in any feasible solution the Zionist can offer. No major power will support Zionist

1) "The Riots of 1936," ed. by B. Chavas. Davar Publication, Tel Aviv, 1937, p. 456.

claims if it is convinced that the Arabs will remain a pressing problem in Palestine. According to international law the historical-political rights of the Arabs are on a very weak basis. The Arabs claim the land by conquest. With the coming of the Turks and their absolute rule, the Arab title to ownership was put to naught. Great Britain's occupation did not give the land automatically to the Arabs. By historical, political and moral rights it is Jewish, for the Jews never gave up their claim. Only they regarded Palestine as their sole land.[2] It is the economic aspect which makes up the knotty part of the problem.

"It is not possible to establish a Jewish state in Palestine without the forcible dislodgement of a peasantry who seem ready to face death rather than give up their land." [3] This pro-Arab statement seems to stem from true liberal sentiments. The cudgels are taken up for the Fellaheen or peasants who constitute one of three classes (roving Bedouins and an aristocracy of well-to-do and professionals constitute the other two).

But an unbiased report brings out the fact that "The Fellaheen know nothing concerning whether the country is underpopulated or overpopulated. Ignorant and fanatical these Arabs . . . are as dry fuel for any conflagration which the leaders of the race may desire at any time to kindle." [4]

As the Arab population steadily increases, as fraternizing takes place in Jewish-Arab unions, and as the Arab standard of living is raised, the Arab leaders fear losing control of the Arab masses. Their power is at stake. Consequently stirring up trouble is to their advantage.

Backwardness and selfishness go hand in hand. The Arab aristocracy and ruling classes, aided and abetted by the British administration, have played upon the religious fervor and national feelings of the Fellaheen. The results have led to "organized" disorders which have only aggravated conditions and in no way aided the Arab in agrarian reform. Since more land is needed by the Arab to eke out a living than would be necessary under scientific farming, they are blind to the absorptive capacity of Palestine. They are dead set against immigration despite "Lord Melchett's analysis which shows a capacity of at least nine million people on both sides of the Jordan supported largely on an agricultural base."[5] A continuation of the initiative shown by *Chalutzim* in intensive farming and in industrial enterprise can turn such a recipe into a reality. That Jewish organizations can settle large numbers of immigrants is borne out by no less an Englishman than Sir John Hope Simpson: "Any organization which plans emigration of refugees would do well to study the techniques of those organizations which have been responsible for settlements in Palestine." [6] If Arabs would only let matters take their course "the Jews would reach 2,000,000 in fifteen years on the basis of Post-World War I figures which will equalize the then Arab total." [7] If Arabs would only let matters take their course the Jews would easily double those figures on the basis of Post-World War II needs. And still the land will not groan under the burden placed upon it. For obviously not all would take to agriculture. The potentialities of the natural resources of the land promise an industry and a commerce whose im-

2) "Our Historical-Legal Right to Eretz Yisrael," by Dr. Reuben Gafni. Torah-Avodah Pub., Jerusalem, 1933, Passim.

3) "Arab Awakening," by George Antonius. J. P. Lippincott Co., Philadelphia, 1939., p. 410.

4) "Palestine Today and Tomorrow," by J. H. Holmes. Macmillan Co., New York, 1929, p. 115-116.

5) "Rape of Palestine," William B. Ziff. Longman Green Co., 1938, p. 492.

6) "The Refugee Problem" (London, 1939), by Sir John Hope Simpson, p. 441.

7) "The Jewish Fate and Future," by Arthur Ruppin. Macmillan London Co., 1940, p. 348.

portance is hard to overestimate. The Arabs themselves have neither the capital nor the initiative to develop the latent possibilities of Palestine. Jewish experts have clamored for years to buy the Negeb (Southern Palestine). The same Partition Commission that forbade land sales in this area states (p. 225): "The Negev is desert and desert it will remain until Jewish enterprise and capital develop it."[8]

Some Arabs admit that the Jews have turned some of the potentialities into actualities. "Jewish capital and labor have greatly contributed to the economic development of the country and to a rise in the wages of Arab labor."[9] But even these Arabs point to Jewish purchases of inhabited and farmed land from rich Arab owners with the results that the tenants are forced to vacate suddenly as highly unjust. Actually such instances are rare. Reclaiming unused and gutted land is an essential part of the Zionist program. Wherever purchases of inhabited lands take place, fair warning is given to the tenant to allow for a period of adjustment. The Jews cannot be expected to pay double—one price to legal owners and an equal amount to the tenant, for as it is the prices are exorbitantly high. Even if the land were not sold, the owner could evict his tenants. Nevertheless, the Jews actually help the tenants, as is proved by the case of Petach Tikvah. Formerly 300 Arabs needed 20,000 dunam land to subsist. Now Petach Tikvah supports on 35,000 dunam 15,000 Jewish and 2500 Arab workers.

The above facts give a fair idea what a boon a Jewish Palestine has been and would continue to be to the Arabs. One can visualize Eretz Yisrael with important industries in Haifa and Tel Aviv. An Eretz Yisrael of a flourishing tourist trade, of great technical improvements promoted by a Technical College in Haifa, of tremendous health improvement in hospitalization and combatting of disease; an Eretz Yisrael which will serve as a center of learning for the whole Near East through its Hebrew University. And above all, equal opportunities will be given to the Jew and Arab--for Jews are downtrodden strangers in other lands but in our own land, our own law provides for fair treatment of the strangers.

Between visualization and realization there remains the barrier of stubborn opposition. As Duker so well points out,[10] "Little or no progress can be reported concerning the future of the Jewish National Home.... There is no clear indication as to what line of action the United Nations will follow in the disposition of the Holy Land.... However, there is increasing support on the part of the British of Arab aspirations for a Federation of Arab States to include Palestine." The fostering of a strong national-Arab state backed by British capital seems to bode bad tidings for Jewish hopes. Nowhere can we find proof that such an Arab state would enjoy a budding ultra-modern minority within its bounds. The eventual result could well similize the ruthless Turkish nationalization of the Kurds.

Despite the need for Jewish immigration to Palestine in the past decade an analysis of official Mandatory policy shows an unbridled attempt to divide and rule, hinder wilfully and wantonly Jewish economic and political development and to intend to transform Palestine into part of the mosaic of British imperialism. The theoretical possibilities attributed in the past to Palestine have become realities. Haifa Bay, factories, Dead Sea chemical resources, air and rail transportation centers, oil line terminus are all destined to transform Palestine into the great center of the Near East.

---

8) Ibid, p. 361.
9) "Arab Awakening," op. cit., p. 407.
10) "Jewish Social Service Quarterly," Sept. 1942. "Political and Cultural Aspects of Jewish Post-War Problems," by A. Duker.

Anyone who has watched the development of the national states in the Near East on the basis of "nationalism, Europeanization, and religious reform" [11] can only compare them to the policy of the Mandatory power in Palestine. "No attention has been paid to the wishes of the population. . . the Mandatory government admitting this in its reports for 1932. The government was actually charged with the deliberate policy of keeping the Arab population in a state of illiteracy." [12] All this while—even in depression years—a surplus existed in the treasury. It perhaps would be better to class Palestine as a "colony", as we can see from the abortive attempts to do so in the "black" papers of 1938, '39.

Today, after four years of a war which has drenched humanity in a welter of blood, we hear cries of a people's war and we see, as in the Battle of England, a firm faith in the will and ability of a people to live. This show of spirit, be it in England, France or China, has led many to think that the millennium as far as social justice is concerned has come. We are still far from a solution, for a reconstructed world based on the "four freedoms" can only come with the leaders to carry them out. We can well recall how we were disappointed in the inability of the Labor government in the early 30's to even budge colonial policy. From the purely subjective viewpoint as Jews, we have only heard as yet a continuation of the *status quo* in Palestine—the 1939 "Black" paper. In addition to the mass-killings in Europe we have to hear of Struma and Patria tragedies. This is the reality that we must face.

What program can we Jews take in the immediate future to carry out our goal in the post-war world? Very few suggestions cover the subject or are foolproof. But on the basis of realistic appraisal the following seems worthwhile to think about.

At the forthcoming peace conference it seems best for Jews and Arabs to put forth their claims before an impartial commission concerning the economic capacity of Palestine. For politically and legally the Arabs can have no claim, and the Jews need recognize none. The Balfour Declaration and the Mandate did away with such a possibility of Arab legal claims. This commission will sift, weigh and check the evidence without English interference, which in the past has proved biased and harmful after each wave of terror perpetrated by the Arabs. Public opinion must be aroused to demand this of England in order finally to do justice to the Jew against whom the most horrible crimes have been committed.

Arab claims to independence in other areas, such as Syria, ought to be supported by the Jew. The Arabs deserve a land which is clearly Moslem by tradition and fact. However, Palestine's independence must not be made contingent on that of Syria's or any Arab state. The point must be made in accordance with the Weizmann-Faisal agreement of January, 1919, that, while Arab nationalists like King Faisal have recognized a Jewish State at one time, no Jewish nationalists have ever recognized an Arab Palestine as even a remote possibility.

Unparalleled waves of Jewish immigration into Palestine are to be demanded as the only possible humanitarian act to aid the Jews of Europe. It is important to make Palestinian Arabs aware that "Economic conditions in Palestine are by now so closely bound with Jewish immigration that Arabs would lie faced with the prospect of economic hardship if immigration be closed" (Partition Report, p. 43). Under control and support of the great powers emigration of

11) "Western Civilization in the Near East," by Hans Kohn. Columbia University Press, 1936, p. 92.

12) Ibid, p. 105.

those Arabs who desire to leave Palestine should be made feasible. The 1922 Greco-Turkish exchange of population can be worked out again in a better manner, to help those Arabs who desire to settle en masse in their native and holy land, Saudi Arabia.

A huge international loan should be floated to carry out the settlement of Jews on those lands to be bought from the Arabs.

All adverse legislation aimed against Jewish interests are to be removed.

In brief the great powers must be made to recognize the fact that a Jewish Palestine, an Eretz Yisrael, is not *a* solution for ameliorating Jewish hardships and struggles in the lands of their exile—rather it is *the* only solution for the Jewish people.

The past twenty years have been a period of great importance for world Jewry. The great Jewish centers have been weakened or destroyed. The inroads of assimilation have been great, especially in the new center in America. Only Eretz Yisrael has created an auto-emancipated Jewry which has returned to recreate its former grandeur. It is there that our "hope" lies.

The Jew has been used to seeing things in the last century from the geo-political viewpoint. Today grim reality has knocked at his door and he finds himself the object of the greatest mass-extermination scheme. This is a definite war aim of the axis powers. Reality tells him that he can have little hope for a future unless he concentrates his energies on one thing — self-preservation as a group based on our past culture. As a writer so well put it, "Jews have been benumned by the fear of anti-Semitism and are so overwhelmed by the line-up of forces against them that many of them are incapable of taking a vigorous stand on anything."[13] We find the orthodox Jew pessimistic and the assimilated one optimistic.

American Jewry can become the decisive force if it but heeds the words of such messengers from Palestine Jewry as Rabbi Berlin and Moshe Shertok. They have brought word that in spite of everything the Yishuv stands firm. In actuality it acts and functions as a semi-autonomous group.

Even in the face of the nearing Nazi forces they stood up firm and resolute. American Jewry can only help them if it becomes one solid body of united opinion and demands our right to a Jewish state in Palestine. For an era of Eretz Yisrael will see not only the mundane success of a people but a spiritual revival in the only land where the full life in the spirit of the Torah can exist.

---

13) "Political and Cultural Aspects of Jewish Post-War Problems," by A. Duker, op. cit.

The Beavers

by JEROME ROBBINS

AN EVENT which did not receive the recognition it should have in the daily press occurred some time ago in the animal world. I think it only fair to report in detail on this matter which is or is not important depending upon your point of view. . . .

It seems that long ago there was only one type of Beaver—the "Scudges". All worked hard, took only a moment or two off every few hours to rest, and then continued with their duties, building dams, changing the course of rivers, and gnawing down trees foolishly placed in their way by silly men.

Everything went along nicely until a few of them began to see how futile it all was and gradually decided not to work at all. These lazy ones—they were called "Jivs" by the "Scudges"—who got away with as much work as possible, were scorned and disliked by the hard workers. One day, a Scudge got into an argument with a Jiv, and chased him out of the woods. He was a silly Scudge, young and headstrong. When his fellow Scudges criticized him for wasting his time on a lazy Jiv, he said, "I don't understand why we Scudges allow a Jiv to sit around and do nothing while we do all the work. He eats the same as we do, and sleeps in our palatial mud homes, but he doesn't deserve to, I think." The other Scudges, older and wiser, of course laughed at this silly young fellow and his foolish talk. A few more Scudges reported casually, as time passed, that they too had quarreled with Jivs who were insolent and spent their days lying on their backs and getting sunburned.

What follows now I didn't get quite clearly from the one who told me the entire affair, but it seems that somehow the beavers suddenly became convinced that they needed some sort of "system"—they were working aimlessly, they were told, and needed some efficient planning. It came about like this—

It seems that the Jivs, in order to protect their honor, got together and formed a Mutual Aid Society. Then they approached "Scudge 1" who had nothing whatever to do because of his elevated position as King of the Beavers. Well, they went to work on him with flattering words, and by good use of their persuasive tongues—you'd never think beavers were such talkers, to look at them—they put a bug into his ear. After careful deliberation. "Scudge 1" realized that he needed such an honest, sincere, patriotic group as the Jivs to help him with his laborious work for the betterment of Beaverdom. Why, he needed them for planning out further expansion of the Beaver empire, figuring out the size of dams, the number of trees to be cut down, and scores of other things which no one had even thought of before. Foolish Scudges, to be working aimlessly without definite plans and never coming to him with a plan like this. . . .

Anyway, one morning the Scudges awoke and found that the Jivs were now to be called "Sir Scudge," the name Jiv was outlawed, and the Scudges were to follow out the plans and instructions laid out by all the Sir Scudges, as seen fit by the infinite wisdom of Scudge 1.

The Scudges were amazed. They just couldn't realize the benefit to themselves and to the cause of Beaverdom in general of this new system. They couldn't understand at first how much more work would

be accomplished now. And somehow, they just couldn't get through their heads an understanding of how much arduous toil the Jivs—er, Sir Scudges—were doing now. Why they were the real leaders of the Beaver Society, their work was more important by far.

However, after grumbling a bit, they began to realize these inescapable truths and settled down to their work as before. Only now they had to report at the end of every day to a Sir Scudge and find out their duties for the next day. How wonderful it was they soon realized—now we're going to accomplish something, no more aimless working! And at the end of a hard day, they just ate as much as they could hold, and went to sleep.

The Sir Scudges thought up some more wonderful plans as time went on. Why let everyone eat as much as his belly could hold? That's just foolish extravagance. Why not ration to everyone a certain amount of food and save the rest in case of an emergency. "Scudge!" agreed immediately and blessed the sagacity of his clever advisors. So the Scudges were told to bring all the fool they found to central headquarters, and there equal portions were given to all, and a large percentage was saved. The foolish Scudges couldn't understand the reasons for this, but since Scudge 1 ruled it so, they complied, at first reluctantly, later without second thought. After all, it was all for the advancement of Beaverdom. . . .

Lo and Behold! after a few years the system was working smoothly and perfectly. A Scudge was allowed to sleep a certain number of minutes a day, he received a daily allotment of food from a Sir Scudge, he was told where to work and just how much he was expected to do each day. Of course no one said anything—perhaps they were a little inconvenienced, but it was all planned out by Scudge I and his noble assistants. No one dared to complain — why should he?—if everyone else did as he was told without squawking why shouldn't he? Everything was wonderful. The Golden Age of Beaverdom had arrived. The sons of Sir Scudges became Sir Scudges and directed Scudges who were the progeny of other Scudges.

But Time, which has a unique way of passing, did so even in Beaverdom. And something terrible happened. It seems that a young Scudge began to complain under his breath! He was probably a descendant of the Scudge who had first chased a Jiv. And this Scudge had the most naive ideas. He said to all who cared and dared to listen. "Look, we Scudges work and work and work, and sleep and get a bite to eat and then work some more, and then we die. The only recreation we get, it seems to me, is the by-play involved in bringing some more Scudges into the world to work and eat and die. Now I don't mind too much, but why don't the Sir Scudges work the way we do? They eat the food we bring them, but they don't do anything for it." One old Scudge explained to him that on the contrary the Sir Scudges really worked hard—they did all the planning. Besides, it had been like this for as far back as he could remember, so why should they complain now? The young fellow just couldn't see the wisdom and philosophy to be found in these words and continued to complain. One day a Sir Scudge heard him. The next day this foolish one was assigned to no work, and at the end of the day was given no food (very simple—no work, no food). After a few days he was forced to leave Beaverville and go farther up the river, for having such dangerous and foolish ideas and for criticizing the system.

The other Scudges, though, felt vaguely that somehow, something was wrong. No

one said anything, of course, but the crazy ideas they had heard expressed by the banished one remained with them. Somehow, they reasoned, everything must be O.K. Things have been going on like this for years and years, which naturally proves it's the best way. Still, we seem to be doing more than the Sir Scudges. And what the Devil! If a Sir Scudge decided that he didn't like one of us he would just not assign us work, and then no food! That can't be right, can it? These thoughts were tossed back and forth in the little beaver brains, and finally like a disease they all caught it and came down with the complaining sickness. They even had the nerve to say things out loud!

Anyway, they finally decided to complain to Scudge 1. He of course, was angry at them—why, the progress of all Beaverville lay in the hands of the Sir Scudges and here the ungrateful Scudges couldn't get it through their hairy heads that all they had they owed to the Sir Scudges. They beat an awkward and hasty retreat—after all, they didn't really have a decent argument, did they?

One day, another young fellow who got up at a meeting—it's funny—the old beavers are usually content with the way things are run—after all, this is the way that things always have been run, so why look for something else? This argument is of course iron-clad and irrefutable. But the young silly ones with none of that mysterious virtue known as "experience" always try to change things, really a nasty habit. Well, anyway, this inexperienced one arose and said words to this effect—these words were never really recorded, the way sensible speeches are—I just heard it from someone who heard it from someone else. Well, he said:

"Look, brother Scudges. As things stand now, we are being ungrateful to the Sir Scudges, for their wonderful efficiency in planning out our work and carefully dividing the food and making other progressive laws. It's perfectly right for them to stop giving us food if we complain about the way things are being run. But look! It seems to me that if many of us complained, many of us wouldn't eat. It all depends on the way the Sir Scudges feel toward us, and we are really in their power! Now I have a question." Here he took a deep breath before continuing. "Why must there be Sir Scudges?" Here there was deep laughter in the audience—of course, there had always been Sir Scudges, so there always would be! "Is it because they make all the plans for us? Well, then, why couldn't we, the Scudges, make the plans? If we do the work, why can't we also make the plans, and have everyone work equally, so that no one would have to fear that his work would be taken away from him and he'd starve? Is it fair that most of us have to depend on a small group of Sir Scudges and if we displease them we're sent up the creek. (This incidentally may be the origin of the picturesque expression used by another crowd of animals.) "Why," he continued after another pause to let some of this sink in, "don't we all have an equal share in the planning, all have an equal share in the work, and all have an equal share in the food? Why not?"

It seems that this young fellow had a pretty convincing manner and knew how to sway an audience. We, of course, see how ridiculous his audacious and naive theories were, but everyone of those beavers —even the old ones, who should have known better, got up on their hind legs and cheered him till they were hoarse. . . .

The very next day, the Scudges just got up and drove out of Beaverville every single one of the Sir Scudges, and went

to work following the advice of the young orator, who became their leader.

Well, anyhow, that's the end of the story of the beavers. They had fallen for a persuasive speaker and probably already repent it. Things like this could, of course, only happen to a sub-human species of animal with less brains than the Good Lord provided us fortunate human beings,

Silly Beavers. . . .

Ceiling Zero

High on his lofty perch
Atop the ladder of Life,
Sat Man, in haughty pride
And smug complacency.
The golden sun burned bright,
The skies were dazzling white,
And when he shot a lordly glance
Upward,
He blinked hard and shook his head,
For the blinding glare
Caused him much discomfort—
Even pain.
He low'r'd his eyes, and lo,
Upon beholding the soft and sombre
Atmosphere engirdling the rungs
Below him, he rose,
And with contemptuous leer
Flung sharply at the loathful light,
(The better thus to hide his mortal fear)
Descended —
One,
Two,
Three,
Four,
Five,
And struggled
In the umbrage!

MYRON L. REIS

World Federation

by PAUL ORENTLICHER and BERNARD REISS

I

THE CHINESE WORD for "crisis", it has been pointed out,* is composed of two words meaning "danger" and "opportunity". With their celebrated sagacity, the Chinese have realized that a crisis is not only a time of great danger but is also an opportune moment for planning to prevent a recurrence of similar crises in the future.

We are now living through one of the most critical times of our history. With infinite naivete, we are led to believe that this is a war to end all wars. So it was the last time and so it is today. And so it will be again—unless, after the extinction of the present conflagration, we build an entirely new structure upon the ruins of the old, a structure whose fundaments will insure undisturbed peace and prosperity.

It is not necessary to re-emphasize the need for post-war planning now. Much has been written and much has been said on the subject already. But the tragedy lies in the fact that most of the plans proposed offer no fundamental change in the political structure of society. Most of them merely take out the old, dilapidated projects from the storehouse of history, brush them off a bit, varnish them with a new appealing terminology and offer them to the public as fresh panaceas. International police force, the Churchill plan for major-power guardianship, democratic alliance, have been substituted for League of Nations and International Court of Arbitration. Divested of their Silenesian masks, we find the old idols of nationalistic blocs and realignment of powers.

It is high time that mankind learned its history—and profited thereby. These halfway measures that are being proposed today can only lead to their inevitable result—a new war, greater and more horrible than ever. To reach a conclusion and to adopt a course of action which will crush Mars forever, we must put aside our prejudices and feelings. We must look at the problem calmly, coolly,—and collectively. By so doing, the authors believe, we are bound to brush aside all irrelevant factors and point our finger at the villain of the piece — Nationalism. It is to this that we turn now.

II

The evolutionary development from simple to complex is nowhere more true than in the political realm. Primitive man, requiring protection from the predatory beasts and the ugly caprices of nature, sought the aid of his neighbor, who likewise was encountering hazards which he could not combat alone. Families banded together into tribes, and tribes into city-states, and city-states into nations. Thus, desire for security has caused the constant expansion of the political unit of organization.

History, likewise, has witnessed a rapid augmentation of the economic unit. Perpetual inventions of new and better ways of producing and distributing the necessaries of life, changed man's economic life from one of local, self-sufficient production to an international, specialized economy. The railroad, the steamboat, and the aeroplane have placed Honolulu next-door to New York. The radio and television have brought the Chinese and the Hindu into our homes. The coffee fad in America

* Vernon Nash, Address at Mecca Temple, Nov. 6, 1940.

brought prosperity to Brazil. The world is one—economically and geographically.

Politically, it is still split into many units of organization, each carefully guarding, with both hands, its own sacro egoismo. Karl Marx long ago pointed to the fact that changes in the political superstructure always lag behind changes in the substructure of economics. At any stage of development we find the political unit fighting fiercely to maintain its cohesiveness and power. Social, artistic and religious forces are harnessed in its service. "Patriotism and enthusiasm are evoked on its behalf, self-sacrifice in its service, pugnacity in its defence, jealousy for its honor."*

The political unit also attempts to limit the growth of the economic sphere and enhance its own self-sufficiency. What then are tariffs, passports, quotas, and currency restrictions if not artificial devices used by the state to maintain its integrity?

Thus the state attempts to escape the clutches of historical compulsion. Today, economics has taken the whole world for its province, while politics insists on remaining a house divided. Faced by the fact of economic dependency, the Nation-States jostle each other in the rush for natural resources and world markets. This jostling leads to serious scuffles which, in turn, lead to international crises. The press spits venom, the radio blares forth patriotic appeals, the pulpit hurls invectives at the "aggressor", the band is struck up and Johnny goes marching off to wage eternal war in the name of eternal peace. This is nationalism.

In its defense, nationalism has often contended that each nation fosters its own peculiar cultural tradition, and in so doing makes its own characteristic contribution to the cause of human enlightenment. To a certain extent this statement is true. The Russian way of life, for example, certainly differs from that of the British. But who will maintain that Shakespeare's humanism or Wordsworth's romanticism are limited by their English background? Or that Tschaikowsky can be understood only by Russians? "Every man is the center of his own spiritual universe, which is a blend of tradition and personal experiences."*

norah Journal, Oct.-Dec. 1941.

On the contrary, further analysis of nationalism will show that, throughout its history, it has jealously guarded its power and defended its interests by the suppression of antagonistic ideas. Bruno, Servetus, Socrates, and Galileo bear mute witness to the State's cruelty. The precious lives of these rebels of thought and countless other martyrs were sacrificed on the altar of national bigotry and intolerance. Their blood lent color to "national culture". We may therefore conclude that the progress of humanity has been determined not by communal aggregations but by the genius of individual men and women whose spirit leaped over the national boundaries and whose appeal was universal.

The common features that nationalism exhibits in all countries also include a paranoic feeling of superiority and a disdain for the "foreigner". Deutschland ueber alles! France d'abord! America First! Espana arriba! Rule Britannia! are all local manifestations of the same delusion. Meaning, tone, gestures, are the same; only the accent is different.

From all these considerations, it appears that nationalism stands condemned in the eyes of all decent men everywhere. Born by its sacro egoismo, nurtured by cruelty, and reared by lust for power, nationalism in its maturity has brought only misery and suffering to the world. Nationalism stands condemned for its suppression of creative-

* Joad, C. E. M., Federal Tracts, no. 2, p. 114.

* Guerard, Albert, The Unity of Europe, Me-

ness in man, for its fomentations of hatred and rivalries among men, and, above all, as a powerful factor in the perpetuation of war.

III

It should be clear from the foregoing that nationalism as such must undergo radical modification if it is to coincide with universal peace and the age-old dream of the brotherhood of man. This modification must conform with the adamantine logic of history, i.e. the historic growth from smaller to larger units of political organization must culminate in its final form, the unity of the world under a World-State.

How is the World-State to be brought about? What shall its form and organization be? What steps shall we take to bring it into fruition? These are some of the questions with which men of vision have concerned themselves, particularly during the last decade. We shall attempt at first to give some general conclusions held in common by most of these thinkers. A detailed analysis of two of the outstanding plans, taken as illustrations, will follow.

Federationists lay down as one of their fundamental planks the proposition that they are not committed to the complete destruction of the state. A nation-state, they assert, has two basic functions: the direction of internal economy, education, finance, transportation, and the like, and secondly, the conduct of its relations with other nation-states. It is in the latter sphere that most of the evils attributed to nationalism lie, and it is this function that Federationists wish to transfer from the nation-state to the government of the World-State.

It is the considered opinion of the present writers that nationalism, the great anachronism of modern times, has no place in the post-war world. We would prefer that Unionists announce *now* that their goal is the complete obliteration of national boundaries. We realize, however, that this is of ultimate rather than immediate consummation. We realize too that the ogre of nationalism cannot be killed by a single stroke of the blade—or of the pen. And we appreciate the reasons for the hesitation of the Unionists in advocating an immediate effacement of all national boundaries. These reasons are obvious. First, the central government could not assume the impossible task of controlling all affairs, both internal and international, of all member nations. At least, not immediately. In time, however, we may see a gradual assumption of greater powers and responsibilities by the central government, as *mutatos mutandis*, in the case of the development of the American Federal system.

Secondly, we must admit that the unity of language, race, customs, and religions, *do* distinguish one nation from another. Disregard of this fact can mean only total failure to any project of international cooperation. We must, therefore, leave a large measure of self-government to these national entities. We shall, however, restrict their activities so that their actions may be in consonance with the general welfare of mankind.

Thirdly, we certainly cannot expect the cooperation of these national entities if they are asked to become non-entities. As it is, formidable opposition to federal union may be expected from the individual states. How much more difficult will it be to ask them to cease to exist! Altruism and selflessness are still only ideals in the hearts of men.

It appears, therefore, that if we would arrive at a solution to the world's ills, we must superimpose a World-State on the national units.

Today, realizing the evils in a system of pure individualism of the Nation-States and a system of pure collectivism wherein

national boundaries would be dissolved, Federationists find their solution in a synthesis. This syntheis retains the individualty of the Nation-State in the matrix of international federation.

We can now see the first obvious advantage that federation offers. Through a system of collectivization of the States, signifying an end of nationalistic rivalries, and hatreds engendered by a struggle for world markets, the final defeat of international war will be effected.

Thus under federation, tariff restrictions would be annulled, free passage of food, labor, and materials would be possible and the power of waging war would reside only in the World-State. War will now be waged only in the event of an invasion of the earth by the Martians.

The second advantage of Federation, too, is obvious. Man's political problems being more-or-less solved by Union, he could now turn his attention to the betterment of his economic, social and cultural lot. A quart of milk a day for everyone, the Negro problem and the merits of Shostakovitch's Seventh Symphony will provide topics for heated discussion. The problem of how one human being can kill another most effectively will join Tyrannosaurus Rex in the museum of history.

IV

In 1939 a book appeared, written by a former newspaper man, which created quite a stir in the international political pot. The book was called "Union Now" and was written by Clarence K. Streit. It offered to all those disillusioned of the last war, and fearful of the world's future, a plan for a union of the world under a federal system of government.

Simultaneously, in England, several forward-looking writers offered a similar system of world federation. Widespread discussion was generated on both sides of the Atlantic and, as a result, an international Federal Union organization was set up. The development of the international crisis and the fall of one nation after another before the Nazi hordes necessitated a reformulation of the original plan. This was presented in Streit's second book, "Union Now with Britain" (Harper Bros. 1941). Federal Union gave birth to a profuse progeny of plans and proposals but it still remains the most popular of the federation schemes and, in the opinion of the writers, the most realistic and far-reaching.

The original plan proposed a union of fifteen democracies including the United States of America, United Kingdom, Canada, Eire, Australia, Union of South Africa, France, Sweden, Denmark, Finland, Norway, Belgium, Holland, New Zealand and Switzerland. In 1941 France was prostrated and the other little democracies on the continent were gobbled up by the insatiable Hitlerites. Only the two great props of the original fifteen remained, the United States and Great Britain with her dominions. Streit proposed an immediate union of these two powers to win the war and insure the winning of the peace.

The ultimate goal is still, of course, a Federation of the World. The union of U. S. A. and Britain is intended to form the nucleus of this Parliament of Man. A common cause, identity of language, traditions and customs makes this initial union natural and feasible. "Let us give this emergency government," says Streit "much the same powers that those Thirteen States gave their Continental Congress (Streit always draws rather heavily upon the genesis of the American Union), as regards foreign affairs, trade, currency and communication services. Let each of our democracies give the other effective guaranty against any separate surrender.

"Let us declare also at the outset our intention to assemble, as soon as we can,

another Federal Convention—perhaps in Independence Hall—to work out a permanent Federal Union of the Free. Let us model it on the United States Constitution and the Canadian, Australian, South African and Swiss federal unions. . . . Let us make it abundantly clear that we make our Union as the nucleus of a world government of, by and for the people—a Union to which outside and colonial peoples could and would be admitted to full and equal statehood as states are admitted to the United States of America. That means that each application would be decided on its merits, with no people barred and each required to give the same democratic guarantees as the other members of The Union, including proof of their ability to make good their guarantees."

The basis of Union is the Bill of Rights.

This is the proposal for the immediate, provisional Union.

When peace will be restored and the moment will be propitious for the inauguration of the permament Union, the founder democracies will invite the other nations to join the Union as equals, the only prerequisite being, again, a Bill of Rights granted to their peoples and a system of representative government.

The organization of the Union can best be presented in Streit's own words:

"The self-governing states of The Union at its foundation are Australia, Canada, Eire, New Zealand, the Union of South Africa, the United Kingdom, and the United States of America. . . .

"All persons born or naturalized in the self-governing states of The Union are citizens of The Union and of the State wherein they reside. . . .

"The nonself-governing territory of these states and of all states admitted later to The Union is transferred to The Union to govern while preparing it for self-government and admission to The Union.

"The Union shall have the right to make and execute all laws necessary and proper for the securing of the rights of man and of The Union and of the states and to lay and collect income and other taxes, duties, imposts and excises, grant citizenship in the Union and admit new states into the Union; treat with foreign governments, provide for The Union's defense, raise, maintain and control standing land, sea and air forces, make war and peace; regulate commerce among the member states; coin and issue money; own and operate postal service and all other inter-state communication services. . . .

"The legislative power of The Union is vested in the Congress which shall consist of a House of Deputies and a Senate. . . . No member of Congress shall hold other public office in The Union or in a state during his term, except in the Union cabinet. . . .

"To begin with, the apportionment of the Deputies and Senators shall be:

Australia	7	2
Canada	11	2
Eire	3	2
New Zealand	2	2
Union of South Africa	2	2
United Kingdom	47	4
United States	131	10
Totals	203	24

"The executive power of The Union is vested in the Board. It shall be composed of five citizens. . . . Three shall be elected directly by the citizens of The Union and one by the House and one by the Senate. One shall be elected each year for a five-year term. . . .

"The Board shall delegate all executive power not expressly retained by it herein to a Premier, who shall exercise it with the help of a Cabinet of his choice until he loses the confidence of the House or

Senate whereupon the Board shall delegate this power to another Premier. . . .

"The ratification of this Constitution by the people of the United States and the United Kingdom or Canada shall suffice to establish it between them."

The broad outlines of the plan closely resemble that of the American Federal system. The illustrative constitution offered by Streit too, follows closely the model of the American Constitution. Streit justifies this by pointing out that the American Constitution is the most successful achievement in the field of Federal government. He adopts, however, the most distinctive and best features of other forms of government, e.g., the British parliamentary system of responsive government, and the inclusion of an executive board similar to that of the Swiss.

Federal Union, being a system of federation, all the benefits of the latter presented above naturally accrue to it. Besides claiming for it the highest practicability and feasability, Streit adds another benefit: Federal Union would place the individual citizen at the center of the political universe. Whereas heretofore the Nation-State was the individual entity dealt with in international affairs—now, under The Union, the citizen would be the hub around which revolve county, city, state, national and world governments.

Like every revolutionary idea, Federal Union has aroused much opposition. Its enemies range from the fossilized reactionary to the rabid Communist. We can attribute the Chicago Tribune's and the New York Daily News' occasional diatribes to old-guard isolationism or as a salaam to Big Business. Or perhaps Streit's insistence on democracy as the basis of the Union leaves a salty taste in the mouths of these editorial writers. At all events, the fact that these newspapers are opposed to Union should impel us to give it serious consideration.

In essence, the Communist objects that a solution to the world's economic ills should precede political palliatives. Change the economic system of society, he claims, and your political problems would automatically be solved. It is not our intention here to pass on the validity of this argument. Beyond all doubt, any plan for permanent universal peace must be predicated on the assumption that vast, indeed revolutionary, changes in the present economic structure of society are to be realized. We do, however, feel that the political world reorganization which is a primary condition for everlasting peace need not wait upon the admittedly necessary reorganization in the economic sphere.

V

From practical considerations, Union must answer several fundamental objections. Can Britain be expected to enter full heartedly into a union with the United States when the latter would dominate the Congress? And even if a U. S.-Britain union *is* effected, will not this federation hesitate to admit populous nations like China and Russia, which would mean relinquishing its control of the world government? The United States and Britain can not be reasonably expected to exchange a principal for a supporting role. Again, will not Union smell of an Anglo-Saxon conspiracy to dominate the world? Should we not anticipate the formation of an anti-Union bloc which would lead to another world war?

Streit's answers to these questions do not satisfy all federationists. Because of these and similar objections, some of them have come forward with new proposals on how to implement federation. A recent objector, whose ideas are gaining some popularity and have elicited the praise of such notables as Dorothy Thompson, Max Eastman and Frederick Schuman, is Ely Culbertson.

In effect Culbertson's plan represents a compromise between what he considers the extremity of Streit's position and a system such as the League of Nations, for example. The latter he shrinks from as an impotent debating society of "ambassadorial puppets." Streit he brushes off as idealistic and visionary.

On the basis of geographical contiguity, psycho-social and economic factors, Culbertson divides the world into eleven territorial regions. "Each region becomes a Regional Federation. . . . Representatives of the member Regional Federations form the government of the World Federation, with strictly limited powers. Nine Regional Federations are sovereign and two are autonomous. The nine are:

American—Including the U. S. and all Latin-American Republics

British — United Kingdom, Dominions and Eire

Latin-European—France, Italy, Spain, Belgium, Portugal, with special status for the Vatican City

Germanic—Germany, Netherlands, Austria, Denmark, Norway, Sweden and Finland

Middle-European—Poland, Lithuania, Czechoslavakia, Rumania, Hungary, Yugoslavia, Albania, Bulgaria and Greece

Middle-Eastern—Turkey, Persia, Iraq, Syria, Palestine, United Arabia, Afghanistan, and Egypt

Russian—U.S.S.R., including Estonia, Latvia, Berrabia, Mongolia, and parts of Polish Ukraine (subject to plebiscite)

Chinese—China, including Manchuria, Formosa and all former foreign possessions

Japanese—Japan proper and Korea.

The two autonomous Regional Federations are:

Malaysian—Philippines, Thailand, Dutch East Indies, Indo-China, and small Pacific Isles outside Western hemisphere. This Malaysian Region is under the special trusteeship of the U. S. A. until it attains Regional Sovereignty.

India—Under trusteeship of Great Britain until it attains Regional Sovereignty.*

The first named state in each of these Regional Federations is called the Initiating-State. Its function is to apply for membership in the World Federation in behalf of its Regional Federation. A more important function of the Initiating-State is the maintenance of a military force called the National Contingent, armed only with light weapons. Under Culbertson's Quota Force Principle, the world police force will consist of these eleven National Contingents plus an International Contingent called a Mobile Corps, armed with heavy weapons. This Mobile Corps will be under the sole direction of the World Federation Government and will be recruited from the member nations and not from the Initiating-States.

". . . . The main purpose of the National Contingents is to create an ever-ready international police force powerful enough to prevent successful aggression by any state or combination of states. It is with this understanding that the volunteers are trained and it is to this higher purpose that they dedicate themselves.**

What will be the function of the World Federation government?

". . . The government of the World Federation is in reality not a government at all, but a Peace Trust to which each nation entrusts a part of its sovereignty (the right to wage war), receiving in ex-

* World Federation Plan—Ely Culbertson, pp. 15-17.

** Ibid, p. 31.

change a greater value (the right to be defended against aggression)." *

That's all.

Culbertson's emphasis upon the police force idea results naturally from his plan for a loose confederation of nations. Since he maintains strong national entities, it follows that he must introduce a powerful international military force to patrol the world and check the aggressive urge. Streit, on the other hand, does not call for a strong world police force. Federal Union eliminates the causes of nationalistic aggression.

Culbertson's proposal is fraught with danger. The Initiating-State, greater in manpower, in economic resources, in scientific advancement, its power augmented by a military force of its own, would soon subject the member nations of the Regional Federation to the status of satellites. Secondly, it is not difficult to envision a coalition of Regional Federations against the World Federation Government, a government which must have recourse to war to defend itself.

Above all, Culbertson's plan leaves the root of the problem untouched. It allows the continuance of nationalistic intrigues, of international power politics, and of the struggle for world markets. It slams the door on nationalistic militarism, bolts it with Regional Federations, barricades it with the Quota Force Principle—and leaves the back door open.

In spite of Federal Union's decided superiority over World Federation, both in breadth of conception and vigor of appeal, it is not as certain of adoption simply because it is more radical and far-reaching.

What the form of federation should be is a matter for further discussion. It should be sufficiently clear however, that some form of federation must be accepted if the world is to regain its soul. There is no better time than now to grasp the opportunity inherent in this crisis. The "danger" lies in procrastination; the "opportunity" in Federation. We can profit much from the wisdom of the Chinese.

The world is ready for federation; justice demands it, history proclaims it, mankind needs it.

Victor Hugo, illustrious poet and political thinker of the nineteenth century, made this last entry into his diary before he died:

"There is one thing stronger than all the armies in the world; and that is an idea whose time has come."

Federation is an idea whose time has come.

* Ibid, p. 50.

Judaism and Justice

by AARON BAER

It is unfortunate that many people regard religion and social progress as two discrete categories, having no common meeting ground. This is due to the fact that they erroneously assume that religion merely expresses the relationship between man and some supernatural power, and concerns itself exclusively with the ceremonial, and outward conformity to effete practice. Nothing could be farther from the truth. Religion in general, and Judaism in particular, is a guide of life, seeking primarily to ennoble the spirit of man, and to humanize his conduct toward his fellowman. It is a regulative principle of everyday life. Thus, what the Hebrew prophets denounced with the utmost vehemence was not failure to observe the ritual, but oppression of the weak and helpless, exploitation of the poor, avarice, and corruption in public affairs. Concern over social problems is of primary significance in Judaism, which preaches that morality cannot be divorced from politics or economics. So vast is the extent of Jewish social legislation, and so wide are its ramifications, that only a cursory glimpse of it can be presented here. Let us, therefore, take several outstanding examples, which are illustrative of the Jewish point of view.

One of the most remarkable institutions to be found in the Bible, and one which has aroused the admiration of all peoples is the Jubilee. Designed to eliminate the abuses of private property, it provided for the reversion of property to its original owner every fiftieth year. The Jubilee thus aimed at the disappearance of hereditary poverty, for by it, houses and lands were kept from accumulating in the hands of a few. In this way, the original division of the land was restored, and one who sold his property did not *ipso facto* deprive his progeny of their share in it. Children, therefore, had the same fair start which their fathers had had before them. This method of achieving economic equality was an actuality in the national life of the Jews thousands of years ago. It has exerted a far-reaching influence, being the source of inspiration of many political philosophers and economists, including Henry George. Concerning the Jubilee the latter wrote—"It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure even to the lowliest rest and leisure. With the blast of the Jubilee trumpets the slave goes free, and a redivision of the land secure again to the poorest his fair share in the bounty of the Common Creator." Thus the Torah sought to preserve the dignity of man, rather than the sanctity of property. Since land was regarded as a possession of the Lord, its sale did not constitute a sale of ownership, but merely of the remainder of the lease till the next Jubilee. The view of the rugged individualist that "what is mine is mine, and what is yours is yours", is morally untenable from the Jewish point of view, which affirms that all wealth is derived from the Creator, who willed that it should be shared by all. It is noteworthy that in speaking of the Jubilee the Torah declares—"And ye shall hallow the fiftieth year and proclaim liberty throughout the land unto all the inhabitants thereof." Liberty is thus not purely a political question, but one which is based upon economic considerations as well. The Jubilee represented an actualization of the Jewish doctrine that every aspect of life must be pervaded by morality.

Striking also in its humanitarian approach is the attitude of the Torah towards labor. At a time when all civilizations, including the enlightened Greeks, looked down upon labor as degrading and unbecoming a free human being, the Torah proclaimed that it is through labor that man retains his independence of thought and action. Reverence for the intrinsic value of manual labor is ingrained in the spiritual and intellectual heritage of the Jew, and permeates Jewish religious literature. The source of this attitude is the Biblical injunction which prohibits the employer from taking unfair advantage of the laborer by paying him less than is due for his work, or withholding from him what he has righteously earned. If the laborer is hired by the day, his wages must be paid immediately after the day's work is completed, "for he is poor, and setteth his heart on it." The Torah also provided the worker with a day of rest, which enabled him to seek intellectual enlightenment and development of the mind. The Sabbath not only gave the laborer an opportunity to renew his physical energies, but it allowed him to cultivate his spiritual life as well. It was thus a double blessing. The source of labor's struggle for the regulation of working hours may be traced back to the Sabbath.

The Biblical laws pertaining to labor were later interpreted and elaborated by the Sages of the Talmud into a detailed code. So advanced is the legislation in its social and ethical awareness, that even today it is far from being realized. Among these laws is to be found one which states that the worker must be paid for the time it takes him to get home from work. Moreover, he cannot be forced to perform overwork even with overpay. The Sages were very zealous in their attempt to safeguard the independence and dignity of the laborer, for they recognized the deleterious consequences which often flow from inordinate and prolonged dependence upon another. To preclude mental servility and moral subservience, they forbade the worker from accepting a contract for more than three years. In addition, they gave him the benefit of the doubt in those situations in which he is normally at a disadvantage. Thus in Judaism, labor did not constitute the enslavement of man, but his emancipation.

Nowhere, however, is the concern over the welfare of every human being more clearly exhibited than in the Biblical legislation governing poverty. Whereas the so-called modern world is inclined to look upon financial aid to the needy as evidence of a philanthropic and charitable nature, the Torah declares that "Thou shalt not harden thy heart nor shut thy hand from thy needy brother: but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth." Lending aid to the poor is a moral imperative, a duty which one owes to his brother. The Hebrew word for charity, Tzedakah, is very similar to the word Tzedek, which means justice. This clearly indicates that to be apathetic and unperturbed by the plight of the downtrodden is not neglect, but injustice. Moreover, the Torah enjoins us to strengthen the hand of our fellow-man before he has fallen. Concrete means for alleviating the suffering of our less fortunate brethren are outlined in the Torah, including a tithe collected every third and sixth year of the Sabbatical cycle. Although the complete abolition of poverty is the ultimate goal, the Torah is fully cognizant of the fact that mere adherence to ideals and verbal commiseration cannot eliminate physical hunger. It therefore introduced alleviatory, in addition to preventive, measures to aid the poor.

Underlying all the Biblical legislation thus far mentioned lie several basic principles. Foremost among these is the belief that man was created in the image of G-d,

and therefore transcends brute animalic nature. Endowed by his Creator with intelligence and free-will, man is master of his own destiny and capable of working out his own ethical nature. It follows, therefore, that every human being possesses intrinsic value, and is not merely a mechanical automaton, a cog in a wheel. To exploit a person for one's selfish advantage, pecuniary or otherwise, is a transgression against G-d, as well as an unpardonable sin against man. The Kantian doctrine that man is an end in himself and must not be used as a means to another person's end thus has its origin in the Biblical chapter on Creation. Closely related to this fundamental conception is another Biblical principle—namely, the Golden Rule which preaches love of one's fellow-man. Since every human being possesses a Divine Spark, he is to be treated as an equal. The famous phrase—"Justice justice shalt thou follow" also has its roots in the tenet that man is a moral entity, and should not be used as a tool for the achievements of another's purposes. Justice in the Bible has a two-fold connotation. In its negative aspect it conveys the message that oppression of the weak, despoilation of the poor, and cruelty towards the infirm is a crime against the soul of man. Its positive aspect stresses the fact that we are duty-bound and responsible for the well-being of every individual, regardless of his birth, rank, or station in life. This obligation consists not in passive sympathy, but in active cooperation with all other members of society to help achieve political, social, and economic equality. But the word Tzedek is not confined to individual relationships—it extends to the inter-group and international spheres as well. Dealings between nation and nation must be founded on the same principles of fair play and justice which govern inter-personal relationships. Exploitation of one nation by another which has found its outstanding expression in modern imperialisms, artificial trade barriers between one nation and another, and insidious races for armed supremacy, can find no place within a just international order. Just as G-d is One, so are all nations of the earth, who were created in His image, One. As long as any one people seeks to assert its supremacy over the rest of mankind, to force its way of life upon them, and to wax fat at their expense, peace will be a vain fantasy—an ideal to which lip-service is payed.

When the prophet Isaiah envisioned an era when "nation shall not lift up sword against nation," he fully realized that such a period could arrive only if the national and international structure of society was based upon antecedent considerations of justice and righteousness. He chided the people for their venality and greed before he revealed to them the vision of international good-will. "Seek justice, relieve the oppressed, judge the fatherless, and plead for the widow" is the message of the prophet. Only when man's brutality towards man has become a thing of the past, will the reign of peace among the nations of the earth be realized.

SENIORS

'43

Class of 1943

HERMAN J. ZWILLENBERG, President

HAROLD B. KANOTOPSKY, Vice-President

NORMAN J. STRIZOWER, Secretary

Composite Man of 1943

Is 20½ years of age, stands 5 feet 8 inches (on tip toe), and tips the beam at 153 pounds. He triple-crowns Aaron Baer as most brilliant, most industrious, and most respected, and acclaims Murray "Masmid" Margolies most literary, class orator, and most likely to succeed . . . adjudges chuckling "Mottel" Efron most popular, and lanky Lionel Arond class gentleman . . . considers V. P. Irwin Gordon most gifted in the sartorial art, and contrary to popular credence, does not believe Class Comedian Sam (Larry Bing) Jaffe most naive . . . is unanimous in proclaiming Joe Karasick most sophisticated . . . and opines that Milty Furst did most for Yeshiva . . . deems basketball captain Zelly Block and Senior Class prexy Hy Zwillenberg most accomplished athletes.

Paying tribute to the potency of magic, he rates "Doc" Hurwitz along with Drs. Litman and Luchins the most popular faculty members . . . respects Rabbi Mirsky the most . . . and thinks Mr. Kraus gives the best lectures.

Thinks his Frosh and Soph years took the most out of him . . . and that he took most out of the remaining two . . . Chem was his toughest course to crack, and music his most enjoyable.

Shakespeare is his favorite playwright . . . and Milton, Bialik, and class poet Myron L. (jingle-jangle genius) Reis his poetry choices . . . Thomas Mann cops the verdict as greatest contemporary man of letters.

Rembrandt tops in his profession; ditto Beethoven, Tschaikowsky and Harry James. . . . He rates Paul Muni and Bette Davis peerless . . . and favors the Yanks, the Dodgers, and the Y. C. Quinthooplets.

Thinks Bob Hope, "Information Please", and Mr. Swing are the best radio bets . . . reads The Times of a morning, The Post of an afternoon and P M whenever he can mooch it . . . his choice of The Nation shows him to be a true liberal.

Considers Y. C. ok educationally . . . a flop socially . . . Commie and Dramatic Society most worthwhile extra-curricular activities . . . and the Rabbinate his most likely profession.

Such is the man of '43 —
Everyone's pal at old Y. C.

LIONEL AROND
New York City

Likeable Lionel, long and laconic,
Lovingly lists to New York's Philharmonic,
Grieves that his Rangers lie low in the gutter,
But finds consolation in clicking his shutter.

AARON BAER
Bronx, N. Y.

Plenty of stuff
'Neath a naive exterior,
His grades are enough
To brand him "superior."

ZELICK L. BLOCK
Bronx, N. Y.

He beats the drums as well as Krupa,
And with a basketball he's supa,
But Zelly shows his greatest glory
Right in the science laboratory.

HARRY BOLENSKY
Baltimore, Md.

Rare combination
Of singular talents,
Philosopher, poet,
And brains in the balance.

ARTHUR CHIEL
Farrell, Pa.

A shock of blond hair and a voice pitched way down
Were his sole claims to fame till his sis came to town.
But in highest esteem Arty's name now's apparelled
Through the numerous talents he since has unfarrelled.

ISAAC CIECHANOWICZ
New York City

This placid patron of the Arts
Has carved his niche in all our hearts.
Serious, capable, highly respected,
His Talmud and French are well-nigh perfected.

HARRY DARSHIN
Bronx, N. Y.

Doesn't say too much,
Here that's unique.
Has an excellent touch
In lab technique.

NATHAN J. DUNN
New York City

A master of the Holy Tongue,
His other skills are yet unsung.
This local lad with ready grin
May be a future Irv Berlin.

MORDECAI V. EFRON
Brooklyn, N. Y.

Mottel's nickname should be Bucky
'Cause in Talmud he's just that.
An English major, too, how lucky,
A wee bit chubby, but not fat.

IRVING J. FEILER
Brooklyn, N. Y.

Quiet, congenial,
Cut clean as they come.
His garden grows greenial—
It's Brooklyn he's from.

MILTON FURST
New York City

Honest, sincere,
With a place in the sun,
A guy without peer
To get that job done.

IRWIN GORDON
Putnam, Conn.

He's capable and popular
And everybody knows him,
So when our last election came—
No one dared oppose him.

JACOB HACK
Brooklyn, N. Y.

Whistles and mimics
With talent uncanny.
His knowledge of Hebrew
Is unmatched by any.

PAUL L. HAIT
Schenectady, N. Y.

Well-dressed, polite,
With vocals quite mellow,
In Philo he's bright—
Just an all-round good fellow.

SAMUEL HARTSTEIN
New York City

The men of forty-three agree
With marked unanimity
That Sammy's destined to go far—
Might even be a registrar!

SEYMOUR S. HIRSCHMAN
Brooklyn, N. Y.

A cantor of note
(High C we should think),
Seymour can dote
Upon grades in the pink.

ABE INSEL
New York City

And now we come to Abey Insel,
The quiet type we guess you'd say.
But while eschewing fame and tinsel,
He grabs his cool, sequestered A.

SAMUEL Z. JAFFE
Bronx, N. Y.

The realm of Comedy's his ken,
His antics oft delight us.
When Sam has spun his string of fun,
There's not a thing can blight us.

HAROLD B. KANATOPSKY
Brooklyn, N. Y.

A guy who believes
That it pays to be diligent,
One quickly perceives
That he's very intelligent.

JOSEPH KARASICK
San Francisco, Calif.

The fact that he is ed-in-chief
Of Commentator's sacred leaf,
Is just another reason why
Joe is so popular a guy.

SAMUEL M. LANDA
Brooklyn, N. Y.

His walk is athletic,
His hair is red hued,
He's quite energetic
In learning Talmud.

HAROLD LEBOWITZ
Brooklyn, N. Y.

Indigenous to Boro Park,
Meticulous appearance,
His acting really hit the mark
And earned him strong adherents.

ISRAEL LERNER
Brooklyn, N. Y.

Britannica, I've caught you,
For many years I've sought you,
And now my job should be to
Translate you into Hebrew.

MOSES S. MAILNOWITZ
Brooklyn, N. Y.

A likeable card
Who majored in English—
Mose isn't hard
In a crowd to distinguish.

RABBI MORRIS MARGOLIES
Bronx, N. Y.

His credits are so many
We cannot be specific,
Suffice it then for us to say
That "Moish" is just terrific!

EUGENE NELSON
Brooklyn, N. Y.

Bespectacled Buddy
From out Brooklyn way
Goes to Hunter to study—
Or maybe to play.

MYRON L. REIS
Brooklyn, N. Y.

Here's the jingle-jangle genius
Who did no justice to us senius—
Though we think he cannot write decently,
He got some poems published recently.

BERNARD REISS
Brooklyn, N. Y.

A wholesome dish
With a dash of seasoning,
We like him a lot
Without rhyme or reasoning.

ISRAEL RIBNER
Bronx, N. Y.

His earthly mission is to free
Society of its debris;
To make Content a common status—
So he gets us concert tickets gratis.

JEROME ROBBINS
New York City

This master of short story form
Should some day take U. S. by storm
If not, he's sure to make his way
By artistry in repartee.

ALBERT A. SALKOWITZ
Rochester, N. Y.

Vocal aptitudes succeed
In making themselves known
Whene'er this swell Rochester breed
Finds himself alone.

MILTON SCHIFFENBAUER
New York City

Folks meet Mickey Schiffenbauer,
The youngest one of us to flower,
Though mathematics is his forte,
He's perfectly at home in the world of sport.

HOWARD D. SINGER
Bronx, N. Y.

Reads Freud for the fun of it
Though Doc would have none of it.
Speaks fluently, wittily,
Pens poetry prettily.

NACHUM STEPANSKY
Brooklyn, N. Y.

Of his interests
We must list
First and foremost—
Zionist.

NORMAN J. STRIZOWER
Brooklyn, N. Y.

The rabbinate is in his blood
And that's the end he's craving,
But meanwhile he devotes his time
To first aid and life saving.

JOSEPH TABACHNIK
Bronx, N. Y.

For laughing Joey full of fun,
Life has really just begun,
'Cause in the future near this bird
Will make the voice of Jewry heard.

JACOB WALKER
Bronx, N. Y.

Equally liked
By students and teachers,
Our prexy combines
A host of fine features.

WALTER WUERZBURGER
New York City

As nice a guy
As you'd care to meet,
And in his studies
Hard to beat.

RABBI SAMUEL ZAITCHIK
Roxbury, Mass.

Original interpretations
Of Talmudic dissertations
Have earned for Sam—a fount of fun,
The high regard of everyone.

HERMAN J. ZWILLENBERG
Brooklyn, N. Y.

Prexy of the Senior clan,
Manages Co-op.
Hy's a guy could mingle with
The cream of any crop.

Class History

September, 1939.

Outbreak of the war in Europe and entrance of a new Freshman class into Yeshiva. . . . We're the largest Freshman class to date, with members from various points on the map, including as usual the 4 B's—Boston, Baltimore, Brooklyn and the Bronx. . . . A quick election makes Jack Walker President of the class—we are only mildly surprised when we hear that Walker is a sophomore, and we quickly realize the unique character of our class. Walker has the appearance and manner of the born politician (or is it statesman?) Time will tell. . . . Joe Karasick of San Francisco is Vice President. The Bursar asks to see us, and she deftly Morgenthaws our frozen assets. . . . Then come our first encounters with Ye Pedagogues. We learn how the life of the shark can be made as dramatic as Shakespeare by the sweet-voiced Doctor Safir. . . . In English I Linn—"Doc" now—very quickly and painlessly transforms us into 1) men; 2) fluent experts on such fascinating fields as Greek and Roman architecture and Wagner's Ring Cycle. But how, one naive Frosh inquires plaintively, does all this come under a subject like English? Not until his Junior year does he learn about transfer of training etc., etc. By then it's far too late). We enter the course marked with ingenious simplicity: French No. 1. We're trapped! The slim, nattily-dressed teacher lets forth with a rapid torrent of words—in French, of course—for forty-five straight minutes. . . . Out of it all we gather roughly that his name is Monsieur Braun. We debate whether to switch to something easier — advanced Greek, for example. We remain, and after the initial paralysis wears off, we find it well worth while. . . . Math is fascinating, as "Yukey" Ginsberg teaches us new definitions for such prosaic things as circles, cubes, etc. . . . In Hygiene, we learn how life goes on "down dere". Doc Freed now divides his time between teaching at Yeshiva and doing cancer research for the Army. . . . The Speech course quickly reveals to us that we have "T for D" substitution, "ng" clicks, and dentalization—"Professor Damon, you mean I've been walking around all my life with dentalization???" "That's right, Mr. Goldshlong, you flunk, Ha! Ha! . . . Famous last words: Where the devil is he? Then Mr. Levine steps out from behind a test tube. . . . No one ever walked out of the Bio Lab class hungry. Friday morning is a 3-hour "nosh", with celery, peas, carrots and corn. And when "Gaby" ducked down behind his table with a handful of peanuts he always came up with a full mouth. Occasionally

someone looked into microscope. . . . Room 426 in the Dorm is the unofficial Social Hall and bedroom of the class. Only place outside of Washington, D. C., where six men can sleep in two beds (occasionally not knowing their bedmates!) . . . Mr. Mintz absents himself from his Latin class for three straight weeks. Meeting one of the boys in the hall he greets him calmly, "I was sick yesterday!" . . . Freshmen defy tradition—And who wins the Class Night Award in March? The Freshmen! Salkowitz, Walker and Jack Singer are the vocalamities of the class who help us win. . . . Jaffe gradually becomes our self-appointed class comedian. "Quickie" jam sessions enliven five-minute class intermissions with paper instruments—Larry Bing conducting. . . . Finals—then Freedom!

Sophomore Class—After a nice healthy summer we return with lurid tales of amorous adventures. Either a lack of real talent or a growing machine reinstalls Walker as class President. Milt Furst is Vice President, also head of German club. . . . We suddenly get a hankering to learn history. We do what? We take Professor Brody's course. Isn't that so? To be sure. . . . Tests are merely a matter of frenzied consultation in the fourth floor lavatory—(Follow the Leader—remember?) . . . Jaffe gets sudden fainting attacks in class. "But why must everybody help him to the infirmary?" pleads the bewildered Prof to an empty room. . . . Myron Reis is our class "Genius." If you don't believe it—ask him. Knocks off poems on the slightest—if any—provocation. . . . Linn presented with beautiful Bible on occasion of receiving his Doctorate. . . . Doc Hurwitz gives a boxing exhibition in the gym and nearly decapitates Howie Singer, two and one half times his size. . . . In April, at Class Nite, we offer a musical tragedy, "The Eternal Secret," to an eagerly awaiting world. Singing provided by Salkowitz and a well-deranged choir. Salkowitz sings . . . and sings . . . and sings . . . Boston's Sam Zaitchik elected to S. O. Y. presidency. . . . Walker is made Managing Editor of Commy, Erwin Herman Sports Editor, and Furst Class President for next year. . . . A ruptured appendix nearly k.o.'s Harry Darshin. Providence and a quick blood transfusion by Azneer restore him to health and Yeshiva. . . . Tall, lanky fellow named Reis fills his pen with the special ink in the College office eight times daily. "Gee, ain't she beautiful!" Not the ink. Flo Gribetz gets love sonnets regularly. . . .

Junior Year—September '41. Junior year and we begin to get the "real stuff". With breathless fascination we get our first dose of Litman. Boyoboyoboy! How does one man know so much philosophy, history, philology, theology, music, literature—or does he? The story of his adventures during the last war as a machine gunner convinces us that Superman is not entirely a fictitious character. . . . The day he bawled out the class for not bringing a single copy of Plato to class: "You fellows come to class the way the Italians go to war!" Any day now we expect the Smicha

committee to resign in favor of the man who assured us, "At the age of 14 I translated the Bible into Arabic (or was it Babylonian?)" . . . Several of the boys become "pregnant" and give birth to philosophical babies, but the majority is advised to "give it up." We hang on grimly. . . . Now comes transfer, Pavlov, frame of reference, Woodworth, instinct personality, I.Q. and Abe Luchins. . . . "I want you to read these seven books for next Thursday—they're all in the library, I think. . . ." "Mr. Singer, where did you get the fantastic idea that I believe in Gestalt???" . . . "You all miss the point. . . ." Jaffe distributing numbered cards and organizing a Bingo game in back of the room one Sunday, to entertain Artie Chiel's sister and gal. . . . Milt Furst left off one committee — friends manage to console him. . . . December—Junior Class cops Class-Nite award with "The Vile Trile of an Innocent Chile". Imaginary Professor Hitman is protagonist. Jack Hack doubletalks his opponents, as Judge Bernie Reiss shoos flies. Writing team of Robbins and Reis penned this puerile pack of pale puns and poetic penalisitude (don't ask us—we just made it up!) Flo Gribetz made Honorary Student of College. . . January finds us with a new Bursar as Mrs. Levitan leaves. Mrs. Wiesenthal looks as if she could beat up any student whose payments lag. . . . Elections for next year make Irwin Gordon school Vice President, Joe Karasick Editor of Commy, Bernie Reiss Sports Editor. Hi Zwillenberg is elected Senior Class President (he also heads candy division of Co-op store—see?) . . . Presidency of Student Council is turned over by a close vote to . . . what the devil is that guy's name anyway—you know—he wears glasses—big smile and voice to match—real extravert—walks around the hall as if he owns the pl—walks—oh yeh —guy's name is Walker. . . .

Senior Class—September '42. Seniors—whatta ya know. Now we have to wear jackets and try to look dignified. . . . We learn several new tricks involved in teaching and keeping a class in order—Professor Kraus occasionally uses his public school psychology on his Ed 32 class—successfully. . . . The tragi-comic opera entitled "Le Curfew" is presented. Administration's green passes—handed out gratis —are returned by Dorm members as a Chanuka present. . . . Varsity Show in December attracts over 900 who see "The Plot Sickens" written by the Reis-Robbins team and directed by the latter . . . Uncle . . . Tuxedo . . . Uncle! Faculty follows with a hilarious classroom skit called oddly

enough "The Sick Plot". Real talent. . . . Professor Litman presented with a watch between plays as a token of student esteem. . . . Final exams curtailed or abolished in many courses. This popular move by Faculty comes several weeks before gas rationing throughout the nation. Psychic? . . . Selections for National Who's Who are Moish Margolies, Hi Zwillenberg, Milt Furst, Irwin Gordon, Joe Karasick, Jimmie Gordon (a Junior, f'gosh sake!) and . . . oh yes . . . Jack Walker (how'd he ever do it?) . . . Blood they want so blood we give them. . . . Big percentage of student body volunteers to donate some of the precious fluid to Red Cross. Now the problem is borrowing some! . . . Professor Flink's Eco course is entered into by distracted Seniors trying to discover how to make a lone dollar bill cover a date, a payment to Mrs. Weisenthal and a visit to Loyal Bowling Alley. My, are they surprised! No one flunks because Flink decides that anyone brave enough to take the final exam deserves to pass. . . . Damon's speech students have catered affair at the end of the term to show off ability at after-dinner speeching. We thought rubber was rationed, but oh, that meat! Homes of Litman and Linn are invaded by Seniors, who spend pleasant evenings with talk, tea, and Tchaikovsky. . . . Mr. Schumer goes all-out for our spring production, "Yellow Jack." Gets Chaim Brisman to direct aspiring and perspiring actors. Announcement that Corella Alden—young and pretty —will be stage manager—brings scores of enthusiastic neophytes eager to learn how sets are made. .. . Play goes over very well, with Hal Lebowitz drawing most of the raves. . . . Students visit Rabbi Mirsky in Boro Park, and dauntless Hirschman captures "Shevi". . . . Moish Margolies has now spent four years vainly trying to arouse fellow students from their "dogmatic slumber." His caustic tongue is effective, but none of the boys see Red. . . . Versatile Zel Block—chem major, drummer and basketball player is first co-captain of a team too busy to play in a game. Israel Lerner stumps experts and gets twenty-four volumes of Britanica from "Information Please" thus proving value of college education. . . . The last week of the College term finds Sam Zaitchik and Moish Margolies beaming proudly, having just been "Smiched." Both deserve lots of credit. . . . Well, the end of May rolls around; finals (the last time!) in the first week of June; graduation on the 17th. . . . Mixed emotions fill our breasts. We've had some swell times, but it will be nice getting out.

To all those here — thanks for getting us started. To all those there — here we come!

Yeshiva College Faculty

MOSES L. ISAACS, B.A., University of Cincinnati, 1920; M.A., 1921; Ph. D., 1923.
Dean and Professor of Chemistry.

JACOB I. HARTSTEIN, B.A., Yeshiva College, 1932; M.S., The College of the City of New York, 1933; M.A., Columbia University, 1936.
Registrar and Secretary of the Faculty and Assistant Professor of Education.

THEODORE ABEL, M.A., Columbia University, 1923; Ph. D., 1929.
Associate Professor of Sociology.

MEYER ATLAS, B. S., The College of the City of New York, 1928; M.A., Columbia University, 1930; Ph. D., 1935.
Instructor in Biology.

SAMUEL BELKIN, Ph. D., Brown University, 1935.
Professor of Hellenistic Literature and Dean of the Yeshiva.

SIDNEY D. BRAUN, Diploma, Sorbonne, 1932; B.A., New York University, 1934; M.A., 1935.
Instructor in French.

ALEXANDER BRODY, B.S., New York University, 1926; M.A., 1928; LL.M., 1929; Ph. D., 1932.
Associate Professor of History.

GERSHON CHURGIN, B.A., Columbia University, 1928; M.A., 1929; Ph. D., Johns Hopkins University, 1939.
Instructor in Hebrew.

PINKHOS CHURGIN, Ph. D., Yale University, 1922.
Professor of Jewish History and Hebrew Literature, and Dean of the Teachers Institute.

KENNETH F. DAMON, B.A., University of Wisconsin, 1921; M.A., Teachers College, Columbia University, 1927; Ph. D., 1933.
Associate Professor of Speech and Music.

BERNARD DRACHMAN, B.A., Columbia University, 1882; M.A., University of Heidelberg, 1884; Ph. D., 1884.
Professorial Lecturer Emeritus in Hebrew.

DAVID FLEISHER, B.S., New York University, 1930; M.A., Harvard University, 1931; Ph. D., 1941.
Instructor in English.

SALOMON FLINK, M.A., Columbia University, 1928; Ph. D., 1930.
Associate Professor of Economics.

BERNHARD FLOCH, Ph. D., Vienna, 1910.
Assistant Professor of Greek and Latin.

ALEXANDER FREED, B.A., Brown University, 1921; M.A., Little Rock College, 1924; M.D., St. Louis University, 1927.
Assistant Professor of Hygiene.

MORDECAI L. GABRIEL, B.A., Yeshiva College, 1938; M.A., Columbia University, 1939; Ph.D., 1943.
Laboratory Assistant in Biology.

JEKUTHIEL GINSBURG, M.A., Columbia University, 1916; Sc.D., 1942.
Professor of Mathematics.

SIDNEY B. HOENIG, B.S., The College of the City of New York, 1927; Ph. D., Dropsie College, 1934.
Instructor in Jewish History.

ABRAHAM B. HURWITZ, B.S., The College of the City of New York, 1927; M.A., Teachers College, Columbia University, 1928.
Instructor in Physical Education.
Professor of Ethics.

LEO JUNG, B.A., University of London, 1919; Ph. D., 1922; M.A., Cambridge University, 1926.

BRUNO ZACHARIA KISCH, M.D., University of Prague, 1913.
Professor of Chemistry.

DAVID KLEIN, B.A., The College of the City of New York, 1902; M.A., Columbia University, 1904; Ph. D., New York University, 1909.
Assistant Professor of English.

NATHAN KLOTZ, Ph. D., University of Wuerzburg, 1925.
Assistant Professor of Bible.

PHILIP E. KRAUS, B.A., The College of the City of New York, 1928; M.A., Columbia University, 1931,
Lecturer in Education.

ELI M. LEVINE, B.A., Yeshiva College, 1932; M.A., Columbia University, 1935 Ph. D., Brooklyn Polytech., 1943.
Assistant Professor of Chemistry.

IRVING LINN, B.B.A., The College of the City of New York, 1933; M.A., New York University, 1934; Ph. D., 1941.
Assistant Professor of English.

ALEXANDER LITMAN, B.A., University of Minnesota, 1924; Ph. D., Columbia University, 1929, Professor of Philosophy.

JOSEPH H. LOOKSTEIN, B.A., The College of the City of New York, 1926; M.A., Columbia University, 1928.
Assistant Professor of Sociology.

ARNOLD N. LOWAN, Ch. E., Polytechnic Institute of Bucharest, 1924; M.S., New York University, 1929; Ph. D., Columbia University, 1933.
Professor of Physics.

ABRAHAM LUCHINS, B.A., Brooklyn College, 1935; M.A., Columbia University, 1936; Ph. D., New York University, 1939.
Instructor in Psychology.

GERTRUDE MARCUSON, B.A., Queens College, 1942.
Secretary to the Registrar.

AARON M. MARGALITH, B.A., John Hopkins University, 1927; Ph. D., 1930.
Assistant Professor of Political Science and Acting Librarian.

JOSHUA MATZ, B.A., Yeshiva College, 1932; M.A., Columbia University, 1939.
Instructor in Mathematics.

SAMUEL K. MIRSKY, B.A., New York University, 1931; M.A., Columbia University, 1934.
Associate Professor of Bible and Jewish History.

ISRAEL RENOV, B.S., New York University, 1935. Certificate, National Academy of Design, 1937.
Instructor in Art.

RALPH P. ROSENBERG, B.S., College of the City of New York, 1927; M.A., University of Wisconsin, 1928; Ph. D., 1933.
Assistant Professor of German.

SHELLEY R. SAFIR, B.A., College of the City of New York, 1912; M.A., Columbia University, 1913; Ph. D., 1920.
Professor of Biology.

SAMUEL L. SAR.
Instructor in Bible and Dean of Men.

GEORGE STEFANSKY, Ph. D., University of Prague, 1922.
Lecturer in Comparative Literature.

DAVID A. SWICK, B.S., College of the City of New York, 1899; M.D., The College of Physicians and Surgeons, Columbia University, 1910.
Medical Director.

BENJAMIN WELBER, B.A., Yeshiva College, 1942.
Laboratory Assistant in Physics.

DEBORA G. WIESENTHAL, B.A., Hunter College, 1937.
Bursar and Secretary to the Dean.

SOLOMON ZEITLIN, Th. D., Ecole Rabinique Paris, 1914; Ph. D., Dropsie College, 1918.
Professor of Jewish History.

ACTIVITIES

'43

Student Council Report

By JACOB WALKER, Pres.

THE ACTIVITIES of Student Council this year centered about three main problems. First, it had to clear a large debt left by its predecessors and stabilize the finances of the organization for the coming year. Secondly, it had to meet and combat effectively several faculty rulings which threatened the life of student freedom. Lastly, it was faced with the difficult task of running all student societies under severe wartime conditions.

It succeeded in all three.

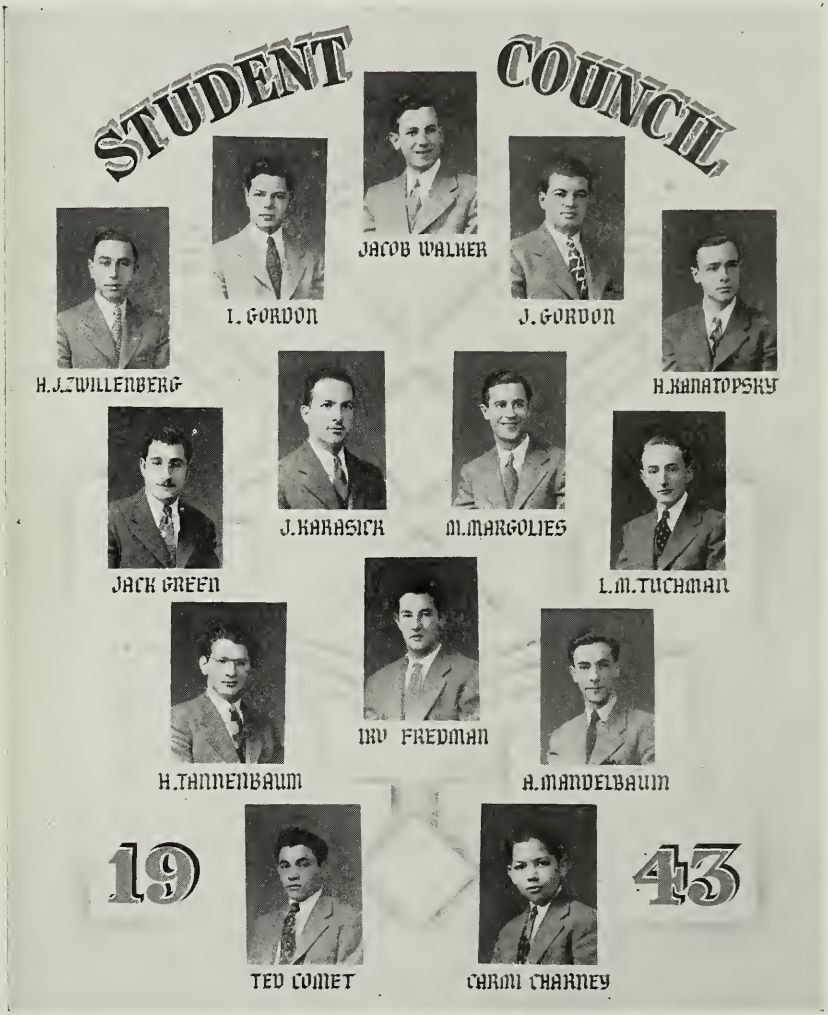
Almost immediately upon assuming office, Council was faced with a harsh faculty ruling which placed restrictions on all extra-curricular activities. Realizing that this ruling endangered the very existence of all student activities, it passed a strongly-worded resolution condemning the ruling's contents and protesting the method employed by the faculty in passing this law, vitally affecting student welfare without any previous consultation with student leaders. The administration revised the law in a manner satisfactory to student leaders.

Before the students had time to congratulate each other on their victory, the Deans announced a dormitory curfew ruling. Displaying a solid, united front, the student body rose in protest. At a mass assembly, the students adopted unanimously a resolution outlining, in strong terms, the essential injustice of the law and the lack of faith in the students displayed by the administration. Spurred on by Student Council, students took the matter into their own hands. The curfew is now virtually dead.

Throughout its struggles, the student body received inestimable support from its publication, the "Commentator," which, in issue after issue, presented the Students' case in powerful, fighting editorials and feature articles.

The "Commentator," too, worked in conjunction with Council when it published a special issue, condemning Nazi atrocities in Europe, which won widespread praise as an outstanding product of Yeshiva journalism. In conjunction with the Student Organization of Yeshiva, Council called a special meeting of the entire student body urging the leaders of the United Nations to take action and outlining for the students a program of protest. Hundreds of colleges and universities were contacted and urged to add their voices in demanding justice for the enslaved European Jews.

The financial tangle was solved by careful planning and watchful budgeting of monetary resources. Each month Council reviewed very cautiously the reports on finances and activities of each organization. For the first time in the history of student government at Yeshiva College student leaders were able to exhibit to College officials a comprehensive plan and budget. Reviewing the finances for the year, student leaders found that student government finance had moved very definitely out of the red column.

Several campaigns were conducted by Student Council and by the newly-born War Council to aid the more important war organizations. Nearly half the school donated blood to the Red Cross; bond and stamp sales reached a new high, and substantial contributions were made to various war relief organizations. In the face of difficult wartime conditions, Council struggled to maintain the integrity of all societies and groups and to continue their activities. Its success is attested to by the following pages.

JACOB WALKER, Pres. IRWIN GORDON, Vice-Pres.

JAMES GORDON, Sec'y

The Commentator
Published By Students Of Yeshiva College
Alumni Game And Mixer February 28
In The Editor's Mail Box
Don't Miss
Yeshiva
Of Me
Death
To Coach
Varsity
Balfour Declaration
BEN WOLSTEIN
NEWS EDITOR
PAUL PRENTLICKER
MANAGING EDITOR
Student Body Wins
Activities Fight
Faculty Accepts Committee Changes
Meet The Seniors
Players' Rehearsals In Fu
Swing Under New Directo
Institute Yeshiva Seminars
To Guide Undergraduates
Maybe I'm Wr
Quints Show P
In Tw
JOSEPH KARASICK
EDITOR-IN-CHIEF
Be Done
City
Students Burlesque
Off-Colorful S.O
Club Notes
BERNARD REISS
SPORTS EDITOR
J. SHELLEY APPLBAUM
BUSINESS MANAGER

COMMENTATOR

Commentator has, during the past year successfully protected student rights and offered suggestions pertinent to student welfare which have since been effectively actuated. Under the Editorship-in-Chief of Joseph Karasick '43, the student body's official organ adopted a firm stand on the question of curfew and extra-curricular limitations. Both of the above issues were finally resolved amicably, with the students gaining acceptable terms.

Originally proposed in columns of the Commentator, the seminar and "shimush" plans have already been adopted, at least in part.

The above program was executed by a Governing Board composed of Joseph Karasick, Editor-in-Chief; Paul Orentlicher, Managing Editor; Ben Wolstein, News Editor; Bernard Reiss, Sports Editor; and J. Shelley Applbaum, Business Manager.

An increasing awareness of world Jewish problems marked the Yeshiva College paper's policy. A striking issue on the subject of the mass murders in Poland aroused student interest and effected action in the form of letters written to Congressmen.

Working as one with Student Council, Commentator was instrumental in presenting a united student front to all corners.

In '40 it was "The Wolves", in '42 it was "The Modern Prometheus", and '43 it was "Yellow Jack". And so the Yeshiva College Players have progressed ever since the group was formed in November 1939—each year aspiring to new heights, each year improving more and more.

Last year's production, "The Modern Prometheus", was presented to a very eager audience and was received with great acclaim. To maintain that same level of excellence, the Players this year tackled the far more difficult "Yellow Jack", and put so much into it the night of March 14 that a New York newspaper theatrical critic called them "one of the best amateur groups in the East."

Without the brilliant direction of Chaim Brisman, student of Stanislavsky-Vachtangov and director of the noted Artef Theater, without the invaluable aid of guardian angel, Mr. Harry Schumer, and without the invaluable of their faculty advisor, Professor Irving Linn, the "Commentator" would not have been able to report:

"THE YESHIVA COLLEGE PLAYERS HAVE DONE IT AGAIN!"

HERMAN TANNENBAUM
President

J. SHELLEY APPLBAUM
Vice-President

MARTIN SOFER
Secretary

Dramatic Society

Library

DR. AARON MARGALITH
Librarian

MARTIN KELLER
Assistant Librarian

Under the guidance of the Librarian, Professor Aaron M. Margalith, the Yeshiva College Library has just completed another year of service to the College. For the convenience of the student body a Reference Reading Room, dedicated to the memory of Mr. Van Schmus, was opened on the fourth floor. Some three thousand volumes were added to the shelves, with approximately four thousand more to be catalogued this summer. Among these volumes was the gift of a collection of rare works of literary and historical interest. The new fourth floor reading room has been made unusually attractive by the acquisition of many new works of reference.

Next year it is planned to expand the current fiction section of the library. At nominal cost, students will be able to borrow the latest works for outside reading. In addition, the bulletin board will make an attempt to attract students to up-to-the-minute volumes by posting their jackets conspicuously.

A Reference Aid Committee will be named in September to guide students in the use of the greatly expanded reference section of the Library. As in the past, student volunteers will be trained by informal courses in cataloguing, book-binding, reference room aid, and general librarianship.

The Hebrew Club has just concluded the most successful season in its history, insofar as club membership and activities are concerned. Not only was it largely instrumental in forming the federation of such clubs in the colleges of the city, but it took an active part in its functions. Among the outstanding lecturers who addressed the group were Prof. Zvi Scharfstein, who spoke on Hebrew education in Palestine; Prof. A. S. Yehuda who discussed Jewish life in ancient Egypt; and Prof. Chaim Chernowitz, famous scholar and Hebrew author.

Israel Lerner '43 did a magnificent job as President of the organization, especially in arousing the interests of the student body in its affairs. Simon Eckstein '44, held down the Vice-Presidency, and Morecai Garfiel '46, was Secretary.

The German Club (Deutscher Verein) permanently established itself as an integral part of Yeshiva life by inaugurating a series of highly successful Beer-Fests, under the guidance of Dr. R. P. Rosenberg, faculty advisor. At two of these Doctors Hugo Bergenthal and Samuel L. Sumberg delivered lectures on topics pertaining to German-Jewish affairs. These talks were followed by German songs led by our president, Harold Miller '45, and last but not least, by beer and pretzels. These sessions were so successful that they will be continued next year. The German Club also published its well known organ "Hie und Da" which was widely circulated.

Edmund Neiss and Julian Gorodetzer worked with Miller as Vice-President and Secretary, respectively.

Hebrew Club

German Club

Co-Op

Chess

Plenty of rate reductions and free tickets for outstanding amusements in the metropolitan area were obtained, as the Concert Bureau continued to successfully serve the social needs of the Yeshiva College student body. In groups, the boys attended such top-notch Broadway productions as "Counsellor at Law," "Richard III," and "Winter Soldiers." In addition, they got the chance to hear the best music of all at Carnegie Hall. Leonard Goldstein '44 and Israel Ribner '43 were the directors of the bureau.

Despite the war-time supply shortage, the Co-op Store, under the managership of Herman J. Zwillenberg '43, completed a highly successful year. In addition to a record breaking volume of sale, no less than $5,000 in war bonds and stamps were peddled across its counters.

Concert Bureau

Chess Club

Highlighting our chessmen's activities during the past season was their participation in the Inter-Collegiate Chess Tournament, now in its second year, and rapidly achieving national prominence. A last minute entry, which cost them a four game forfeit to Cornell, plus the absences of Rabbi Michael Katz '44 and Samuel Zaitchik '43, (first and second boards respectively) combined to offset the brilliant brain-work of the other Yeshiva stalwarts, who, though limping home in last place, managed to salvage six games in the process.

Aaron Firestein '46, won a prize for a masterful ending, while Leonard Zion '46 and Allen Mandelbaum '45 scored against Columbia and N. Y. U.

International Relations Club

The International Relations Society celebrated its tenth anniversary with an expanded program of lectures and discussion sessions. Particular emphasis was placed upon the problem of Post-War Reconstruction, and the possible solutions to it. The guest speakers included Dr. Aaron Margalith, Political Science Department; Dr. I. Goldstein, editor of the Jewish Telegraphic Agency at Prague and Paris; Dr. Theodore Abel, Professor of Sociology; Dr. Simon Siegel, lecturer at the Sorbonne; and Dr. Kurt Schwerin, noted German scholar.

Herman J. Zwillenberg, '43, was at the helm, assisted by Arthur Chiel, 43, Vice-President, and Samuel Blech, '45, Secretary.

French Club

Debating Society

During the past year, the Cercle Francais sponsored an active and interesting program at Yeshiva College. Many noted speakers, among them Mr. Sidney Braun, faculty advisor, lectured to the group on timely topics. In addition to this, the French Club once again succeeded in putting out a superb edition of the Flambeau, its annual publication, which in the past has been accorded remarkably fine receptions in French literary circles everywhere. These activities were coordinated under the direction of Louis Tuchman '44, President, and Arthur Oleshinsky '45, Arthur I. Cohen '44 and Morton Gordon '45, Editors and Business manager of the Flambeau, respectively.

The Classical Society, entitled Eranos Novus Eboracensis, was founded by Prof. Floch, head of the Classics Department, late in the fall term, and held its meetings once a month from November 1942 through May 1943. It made remarkable progress in so short a time, and promises to burst forth in full splendor next year.

Members of the society delivered reports on various classical topics, and occasionally guest speakers were invited to address the group. Chief among these was Professor Alexander Litman of the Philosophy Department, who spoke on "The Political Motivations for Cicero's Rejection of Epicureanism."

The formation of a classical museum, for which material has already been prepared, highilghts the society's plans for next year.

Scene from "The Sick Plot"

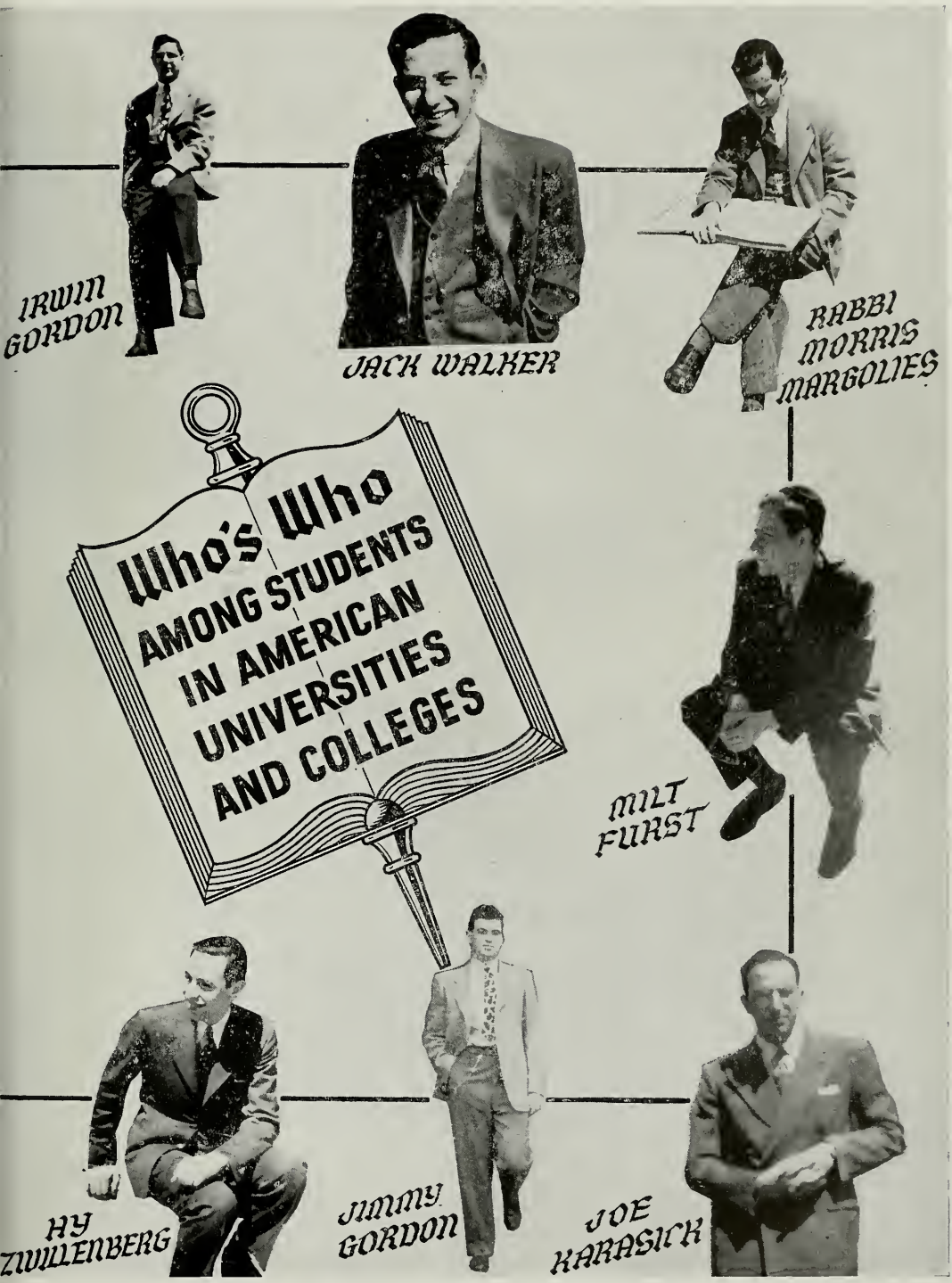
SOCIAL COMMITTEE

Under the co-chairmanship of Samuel Z. Jaffe and Jerome Robbins, the Social Committee, consisting of J. Shelley Applbaum, Allen Mandelbaum, Harold Miller, and Nathan Rosenbaum, sponsored the regular Varsity Show—successful both on the stage and in the books—and two entertaining mixers.

The first affair of the year was an extremely pleasant Freshman-Senior Smoker in October, complete with Camels, soda, and corny gags.

In December, our Annual Varsity Show, a two-act comedy entitled "The Plot Sickens" was presented in the Lamport Auditorium before a crowd of close to 1000 people. The play was written by Myron Reis and Jerome Robbins, and was directed by the latter. The audience was treated to a surprise when, following the regular play by the students, the faculty put on an hilarious skit of its own, "The Sick Plot," written by Professor Irving Linn. A number of the teachers, including Dean Isaacs, participated in this takeoff on classroom behavior and student eccentricities. Between the plays an award was made to Professor Litman by Council President Walker, as a token of student appreciation of his devoted work and interest in student welfare. After the show a reception was tendered by Council to the faculty and cast.

The last affair of the year was an Alumni-Varsity basketball game followed by a mixer. Refreshments were served, and entertainment was provided by several of our school thespians and comedians.


IRWIN GORDON
JACK WALKER
RABBI MORRIS MARGOLIES
Who's Who AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES
MILT FURST
HY ZWILLENBERG
JIMMY GORDON
JOE KARASICK

DEBATING SOCIETY

It cannot be said that the Debating Society did not cooperate this year with the war slogan "Don't Talk". Like most other activities involving extensive travel, debating was forced to embark upon a seriously curtailed program, and its schedule showed a marked decline from the high point reached last year. However, though laboring under many difficulties, our sophists nevertheless managed to schedule a number of debates with several colleges in the metropolitan area, including N. Y. U. and Brooklyn College. A debate was also held with Columbia University before the Fur Square Club of New York at the Governor Clinton Hotel.

The officers of the society were Irwin Gordon '43, president; Arthur Chiel '43, vice-president; Allen Mandelbaum '45, manager; Edward Snow '46, freshman manager. Its members included Leo Auerbach '44, Jack Green '44, Abraham Hartstein '44, Stanley Kessler (now in the U. S. army), Murray Rothman '44, Morton Siegel '45, Herman Tanenbaum '45, and Leonard Zion '46.

BASKETBALL TEAM

A top-notch coach, Red Sarachek by name, spelled the difference between mediocrity and brilliance, as the Blue and White basketeers roared successfully through one of the toughest schedules ever undertaken in Yeshiva's athletic history. Their record of eleven triumphs in sixteen tries clearly indicates that the Quints are capable of a pretty good brand of basketball once they set their minds to it. The spunk, spirit, and drive which Red succeeded in imparting to them did much to eradicate the prima donna individualism which monkey-wrenched their efforts so often in the past.

In any estimation, too much cannot be said for the coach. But the men who worked, sweated, and sacrificed in order to play for dear old Yeshiva deserve plenty of plaudits too. Stan Doppelt and Sammy Rosenblum in particular, excelled in powering the Quints' offensive through many a tight defensive line. Irv Jaret, Marv Fredman, and Red Kalb did yeoman service on the defense, while Bado Scharfstein added much needed height under the boards. And we won't forget Blondy Perlow's timely set shots either.

Upsets and surprises became a matter of course as the Mighty Mites bowled over such formidable foes as Fort Hamilton, Queens College, New York Aggies, and Webb Institute. In the feature Red Cross benefit game, no less a court power than Fort Totten was humbled by a convincing 50-43 score.

Class of '44

JACK GREEN
President

LOUIS TUCHMAN
Vice-President

Class of '45

HERMAN TANNENBAUM
President

ALLEN MANDELBAUM
Vice-President

Class of '46

THEODORE COMET
Presdient

CARMI CHARNEY
Vice-President

ADVERTISERS

'43

Compliments of

A FRIEND

Compliments of

M. M.

COMPLIMENTS OF

MR. AND MRS.

MOSES I. FEUERSTEIN

CAMBRIDGE, MASS.

COMPLIMENTS OF

MAX MANDEL

NEW YORK CITY

Compliments of

MR. I. N. EFRON

Compliments of

FISCHER BROTHERS

BROOKLYN, N. Y.

Compliments of

HENRY SHIER

PASSAIC, N. J.

Compliments of

A. W. STERN

NEW YORK CITY

Compliments of

MORTON W. SMITH & CO.

Prescription Opticians

5 COLUMBUS CIRCLE

AT 59th STREET NEW YORK CITY

Phone: COLUMBUS 5—9068

Compliments of

HARRY FISCHEL

276 FIFTH AVENUE NEW YORK CITY

Compliments of

CAMP MOHAPH

For Boys and Girls

1570 — 52ND STREET

BROOKLYN, N. Y.

WIndsor 6-4926

Compliments of

RITTER & RITTER

30 EAST 33rd STREET

NEW YORK CITY

TWinoaks 3520

FEDERAL SMOKE SHOP

1611 BROADWAY

OAKLAND, CALIF.

Herman Dangott

Phone: GRamercy 7—3904

WALDMAN AND KELLNER

Pants Matching and Sportswear

97 EAST HOUSTON STREET NEW YORK CITY

Compliments of

MANUFACTURERS CORRUGATED BOX CO., Inc.

210 KING STREET

BROOKLYN, N. Y.

Compliments of

JOE SALWEN PAPER CO.

405 EAST 4TH STREET

NEW YORK CITY

Phone: CAnal 6 - 5510—5511

WERNER TEXTILE COMPANY

Cotton Goods Drapery and Curtains

3216 CANAL STREET NEW YORK CITY

Compliments of

WORLD MERCHANDISE EXCHANGE

NEW YORK CITY

Compliments of

NEWARK MACHINE CO.

Compliments of

GORDON BROTHERS

Compliments of

Mr. and Mrs.
NATHAN SLEWETT

RICHMOND HILL, L. I.

Compliments of

CHARLES S. WEBER

JAMAICA, N. Y.

Compliments of

A FRIEND

Compliments of

AMOS BUNIM

Greetings from

YESHIVA COLLEGE LADIES' AUXILIARY
OF EASTERN PARKWAY

Mrs. Anna Klein, President
Mrs. Goldie Rosenberg, 1st Vice-Pres.
Mrs. Bertha Chernofsky, Advisory Counsel
Mrs. J. Levinson, Secretary

Compliments of

MUNEY & MUNEY

Compliments of

Mr. and Mrs.
ASHER ZEIDE

Compliments of

F. FINKELSTEIN & SONS
HARTFORD, CONN.

BONNER & BARNEWALL, Inc.

The Best in Leather, Rubber and
Canvass Belting

92 Bleecker Street New York City

Compliments of

Mr. and Mrs.
J. KESTENBAUM

Congratulations from

Rev. & Mrs. JACOB KARASICK
SAN FRANCISCO, CALIF

Compliments of

MAX LEIBSON
BOSTON, MASS.

Greetings to Class of '43

Mr. and Mrs.
MEYER KANOTOPSKY
and
RAE, HELEN and ELEANOR BERISS
106 East 96th St. Brooklyn, N. Y.

Compliments of

Mr. and Mrs.
MAX COHEN & Family

Compliments of

THE RODENSTEIN FAMILY
ROXBURY, MASS.

Compliments of

Mr. and Mrs.
MORRIS I. KATZ
SPRINGFIELD, MASS

Compliments of

Mr. and Mrs.
SAMUEL WENGER & Family
1842 Prospect Place Brooklyn, N. Y.

Compliments of

MORRIS B. SHERMAN
ORANGE, N. J.

Compliments of

Mr. and Mrs.
CARL LEFKOWITZ
AND FAMILY

Compliments of

Mr. and Mrs.
WILLIAM LEWITTES

Compliments of

Mr. and Mrs.
STANLEY S. LIEBERMAN

Compliments of

SIDNEY N. ZIPSER

Compliments of

UNITED LAWYERS SERVICE, Inc.
299 BROADWAY
NEW YORK CITY

Compliments of

EMPIRE CITY COURT No. 84
Tribe of Ben Hur

Compliments of

SNITOW & SNITOW

Compliments of

S. FREDERICK PLACER

Compliments of

HENRY KROLL
RIDGEWOOD, L. I.

In Memory of
BEATRICE FRANCES BELL

Compliments of

Rabbi & Mrs.
LEO JUNG

Compliments of

Rabbi & Mrs.
HERBERT S. GOLDSTEIN

Compliments of

JAMES COHEN

Greetings to the Class of '43 from

ISAAC GOLDBERG '33
Library of Congress
WASHINGTON, D. C.

Compliments of

RABBI ISRAEL MILLER
BRONX, N. Y.

Compliments of

RABBI CHAIM FRIEDMAN
BRONX, N. Y.

Compliments of

RABBI DAVID HOLLANDER
BRONX, N. Y.

Compliments of

MORDECAI L. GABRIEL

Compliments of

VERIBEST GARAGE, Inc.

EAST 98th STREET

BROOKLYN, N. Y.

HARRY'S

COLLEGE LUNCHEONETTE

Best Wishes to the Graduates

MR. & MRS. HARRY KURZ & FAMILY

Compliments of

SUNCHESTER GARDENS

"Long Island's Finest Apartment Hotel"

Full Housekeeping Suites

A Home You Can Call Your Own

37-52—80th STREET JACKSON HEIGHTS, L. I.

Compliments of

MONTAUK FROCKS, Inc.

225 WEST 85th ST.

NEW YORK CITY

Compliments of

GOLDMAN & CUSTER

Rayon & Cotton Fabrics

429 BROADWAY

NEW YORK CITY

Compliments of

THE PATRICIAN

Caterers of Distinction

Kashruth Under Supervision of

RABBI MAX SCHAY

of the Hungarian Beth Hamedrosh Hagodol

151 WEST 51st ST. NEW YORK CITY

Circle 7—7068

Mrs. I. Rosoff Mrs. L. Schultz

Compliments of

KESTENBAUM BROS.

Importers and Exporters of

F U R

243 WEST 30th STREET

NEW YORK CITY

Compliments of

MAX KASNOWITZ & SONS

198 Canal Street New York City

Compliments of

Mr. and Mrs.
S. C. ROBBINS

Compliments of

Mr. and Mrs.
W. J. BLOCK

Compliments of

ETTA C. BOORD
815 BROADWAY
BROOKLYN, N. Y.

Compliments of

HARRY BARDIN, Inc.
268 WEST 39th ST.
NEW YORK CITY

McCARTHY & SIMON
Manufacturing Specialists
7-9 WEST 36th STREET NEW YORK CITY
Just Off Fifth Avenue
SPECIALISTS IN
Choir Vestments, Pulpit Gowns
Caps, Gowns, Hoods for All Degrees
Outfitters to Over 2500 Schools, Colleges and Churches

Important Books from BEHRMAN'S
Sabbath Book—Samuel M. Segal.....$2.50
Jewish Magic and Superstition—Joshua Trachtenberg 3.00
Jewish Survival—Sermons and Addresses—Abraham M. Heller 2.00
BEHRMAN'S JEWISH BOOK HOUSE
PUBLISHERS
1261 Broadway **New York City**

Compliments of

SAMUEL FROST
41-43 West 14th St.
New York City

Compliments of

HOTEL RIVERSIDE PLAZA
253 West 73rd Street
New York City

Compliments of

KATZ TOY CO.

Wholesale Stationery and Toys

118 Ludlow St. New York City

Compliments of

OSCAR KATZ

Compliments of

BELLOVIN LAMPS WORKS

413 West Broadway

New York City

Compliments of

PENNWELL OIL & BELTING CO.

5 WHITE STREET

NEW YORK CITY

Compliments of

LEVIN BROS.

3-5 West 22nd St. New York City

Compliments of

GREENWELK KNITWEAR CO.

I. EICHLER

991 Sixth Ave. New York City

Compliments of

PARAMOUNT THREAD CO.

151 WEST 26th ST.

NEW YORK CITY

Compliments of

JOSEPH M. MOSESON

GRamercy 7-7143

MARGOLIS CLOTHING CO., Inc.
Makers of
Men's and Young Men's
CLOTHING
97 Fifth Avenue New York City
Corner East 17th Street
Open Sundays—Closed Saturdays

Compliments of

EMPRESS THEATRE

181st St. & Audubon Ave.

B. MEYER J. ROSENZWEIG

Compliments of

ISIDORE GNESIN
COTTON GOODS
282 Grand Street New York City

Compliments of

LEON HERMAN
NEW YORK CITY

Compliments of

PEN-KRAUT TEXTILE CORP.
82 Eldridge Street New York City

Compliments of

GANGEL FUR
BOSTON, MASS.

Compliments of

M. L. KRAMER & SONS
912-920 Broadway
New York City

Compliments to

JOSEPH KARASICK
from
Mr. & Mrs. O. ALPERIN
VENICE, CALIF.

Compliments of

B. BILLOW — 537 Broadway
MEYER SHOROFSKY—274 Grand St.

Compliments of

SAMUEL H. WHITE
BOSTON, MASS.

Compliments of

HARRY HANKIN
MORRIS TEITELBAUM
HARRY STAUBER

Compliments of

NOVELTY CURTAIN
77 BEDFORD STREET
BOSTON, MASS.

Congratulations and Best Wishes from the

CLASS OF '43

to Newly Ordained Rabbis

MORRIS MARGOLIES
and SAMUEL ZAITCHIK

Best Wishes from the

CLASS OF '43

to

HAROLD KANATOPSKY
Upon His Engagement to
MISS ROSALYN WENGER

Compliments of

Mr. and Mrs.
ARTHUR L. KRAUT

Compliments of

Mr. & Mrs.
HYMAN SALKOWITZ
ROCHESTER, N. Y.

Phone ORchard 4-1209

J. EIS & SONS
105 FIRST AVENUE
NEW YORK CITY

Refrigerators, Washers, Ranges, Radios

Compliments of

SANO PETROLEUM CORP.

Distributors of AMERICAN AMOCO GAS *Products*

52-01 VAN DAM STREET
LONG ISLAND CITY, N. Y.

EVergreen 9-5557 STillwell 4-7660

Compliments of

ELIEZER and HADASSAH LERNER
and Family
RABBI & MRS. M. BERMAN
MR. & MRS. A. WERTHEIM
MR. & MRS. D. WERTHEIM
DR. & MRS. I. FINE

For Best Results Use
REAL—SOLVENT HAND SOAP
For All Cleansing Purposes
Manufactured by
REAL SOLVENT CO.
48 LEWIS ST. NEW YORK CITY
Tel. GR. 7-3478

BEST WISHES
TO THE GRADUATES

POSY-SHOULSON PRESS

NEW YORK CITY

Printers of the
MASMID

Compliments of

Established 1854

H. TARR, Inc.

607 Fifth Avenue at 49th Street — **New York City** PLaza 3—0651

Studio Nearest to School

1395 St. Nicholas Avenue at 180th Street — WAdsworth 3—0923

Official Photographer of the

MASMID

Engravers For The 1943 Masmid

MIRSKY ART ENGRAVING CO.

COMMERCIAL ARTISTS

203 Broome Street — New York, N. Y.

Telephone ORchard 4-3766

MASMID

. . . for
Victory

THEY GIVE THEIR LIVES

YOU LEND YOUR MONEY

Posy-Shoulson Press, New York
255